



THE
DIVINE PROGRAMME
OF THE
WORLD'S HISTORY



BY
ALBERT CLOSE
PROTESTANT TRUTH SOCIETY

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THE
DIVINE PROGRAMME
OF THE
WORLD'S HISTORY
BY
ALBERT CLOSE.

Author of *Babylon, the Scarlet Woman*; *The Hand of God and Satan in Modern History*; *The Defeat of the Spanish Armada*, etc.

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Page 185

The expositions of Daniel and Revelation in this book are for the most part blendings of the interpretations of the five great Historical Expositors of the Nineteenth Century, viz.: Elliott, Barnes, Birks, Bishop Wordsworth and the Rev. Dr. H. Grattan Guinness.

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CAUTION.

FALSE INTERPRETATIONS OF PROPHECY.

Jesuit Origin of the Futurist and Præterist Interpretations of Daniel and Revelation.

From *Horæ Apocalypticæ*. Elliott, vol. iv., pp. 480-484.

Both Foxe and Brightman, the Commentator (1601 A.D.) state, that for some time following the Reformation the Romish doctors were very shy on the subject of Babylon and Antichrist as revealed in the books of Daniel and Revelation. At length, as the century was advancing to a close, two stout Spanish Jesuits took up the gauntlet, and published their respective but quite counter opinions on the Apocalyptic subject : the one, Ribera, a Jesuit priest of Salamanca, who about 1585 published an Apocalyptic Commentary, which was on the grand points of Babylon and Antichrist, the **Futurist** scheme ; the other, Alcasar, also a Spanish Jesuit, of Seville, the **Præterist** ; i.e. that the Apocalyptic prophecies have all been fulfilled in the fall of Pagan Rome and in the calamities to the Jews. Either suited the great object of the writers equally well ; viz., that of setting aside all application of the prophecies of Antichrist from the existing Church of Rome, and of mixing up the whole Protestant ministry : the one by making it overleap almost altogether the immense interval of time which has elapsed since the prophecy was given, and plunge in its pictures of Antichrist into a yet distant future just

Ribera's Futurist Interpretation, A.D. 1585. iii

before the consummation ; the other by making it stop entirely short of the Papacy at the Fifth Century.

Elliott gives the following brief sketch of the invented interpretations of both Ribera and Alcasar.

Ribera unfolds the Apocalypse as if it were nothing else but certain commentaries upon our Lord's prophecy in Matt. xxiv., he makes it begin with the early period of the Church. So his 1st Seal's white horse and rider signify the gospel-triumphs of the apostolic era ; his 3rd seal's black horse and rider, heresies ; his 4th seal, the violence of Trajan's persecutions of the Church, and multitude of deaths of Christians under it, by sword, famine, wild beasts, etc. At length in the 6th Seal Ribera explains the phenomena there figured as meant of the signs before Christs' Second Coming spoken of in Matt. xxiv. and Luke xxi.; and construes the sealing vision too, with all that follows in the Apocalypse, to have reference to the times of a future Antichrist. The 144,000 of Apoc. vii. he makes to be the Jews converted to Christ at the consummation, though inconsistently afterwards explaining the 144,000 in Apoc. xiv. of both Jews and Gentiles under Antichrist and taking the number 144,000 literally. In Apoc. x. the descending angel is the same that proclaimed about the book in Apoc. v., and who swears that, because of men's not having been led to repent by the six previous Trumpet-plagues, the end of the world and last judgment are now at hand. In Apoc. xi. alike the Temple and Holy City figured the Church : and the city's being given to be trod by Gentiles meant that it would be obtained and occupied by Antichrist with armies consisting of heathenish men. Ribera's Slaughter-place for the Two Witnesses, when slain by Antichrist, or the Beast from the abyss, is the city of Jerusalem, their $3\frac{1}{2}$ days of death denoting Antichrist's $3\frac{1}{2}$ years.

In Apoc. xii. Ribera teaches that the Woman is the Church travailing in the last times, just before the $3\frac{1}{2}$ years of Antichrist ; seeing that her $3\frac{1}{2}$ years in the wilderness coincides with those of Antichrist's

Some Twentieth Century Protestant scholars, ignorant of its origin, are now teaching this view as if it were a modern discovery.

iv Ribera's Futurist Interpretation, A.D. 1585.

reign: for he identifies the Dragon with the Beast Antichrist. Then, as to the Beast and his great city Babylon, in Apoc. xiii. and xviii. here is the main point in Ribera's system. He admits that the Woman in Apoc. xvii. is Rome, Papal Rome; and argues from xvii. 16, that shortly before the consummation the ten kings, figured in the Beast's ten horns, shall overthrow Rome; this being probably before the coming of Antichrist.

In Apoc. xvi. the vial-plagues are expounded literally, as those on Egypt. In Apoc. xviii. Rome's burning is explained to be in judgment on the sins both of old Pagan Rome, and of Rome apostatized.

Let the reader carefully compare Ribera's teaching with the Futurist teaching of say, Rev. S. R. Maitland, D.D., B. W. Newton, M.A., Rev. Michael Baxter, and the Brethren generally, and he or she will have no doubt where Futurism came from, and of its dreadful travesty of Divine Truth. Think of teaching that the Reformers were wrong and the Jesuits right!

Alcasar's Præterist Interpretation A.D. 1603.

Alcasar's Commentary was the prototype or original of the Præterist system of Grotius, and the modern German rationalistic expositors. Alcasar's general argument is that the Apocalypse describes a twofold war of the Church; one with the Synagogue or old Jewish religion, the other with Paganism, and a twofold victory and triumph over both adversaries. More particularly the development of the subject was thus:—

1. From Apoc. i. to xi. the rejection of the Jews, and desolation of Jerusalem by the Romans.

2. From Apoc. xii. to xx., both inclusive, the overthrow of Paganism, and establishment of the empire of the Roman Church over Rome and the whole world; the judgment of the Great Whore, and destruction of Babylon, being effected by Constantine and his successors.

3. In Apoc. xxi., xxii., under the type of the Lamb's Bride, the New Jerusalem, a description of the glorious and triumphant state of the Roman Church in Heaven.

v

What the Church of Rome claims to-day about the Origin of the Futurist and Præterist Interpretations.

When we remember that the Council of Trent in A.D. 1551 sent definite instructions to the Jesuits of Paris, that there was no better way to demolish the Protestant Church in England of heresy, than by mixture of doctrines, we can understand why the Jesuits invented these two systems of prophetic interpretations. See *Rome's Tacties*, p. 12. Dean Goode.

In November, 1911, the Roman Catholic "Truth" Society published a little pamphlet entitled, *The Beasts and the Little Horn..* by Rev. G. S. Hitchcock, D.D..

CORRECTIONS.

P. v.—In the list of Futurist authors Dr. Tregelles is spelt incorrectly with an "i."

P. 4.—Footnote at the bottom should state that Dr. Guinness was the son of a British Army Captain, who served under Wellington, not a Sea Captain's Son as stated.

P. 49, Part II.—Should read May 5th, 1514, not 1513 as printed.

FUTURIST.	MISCELLANEOUS	PRÆTERIST.
1585 A.D.	1180 A.D.	1603 A.D.
Ribera	Waldenses	Alcasar
Maitland	Pierre d'Olive	Bossuet
Newman	Wycliffe	Eichhorn
Todd	Luther	Bertholdt
Burgh	Calvin	Kuenen
Tregellis	Tyndale	Hitzig
Plymouth Brethren	Knox	Hilgenfeld
Newton	Brightman	Delitzsch
M. Baxter ,	Foxe	Cornill
	Fleming	Bevan
	Edwards	Driver
	Keith	Anderson-Scott
	Elliott	Swete
	Barnes	Moffatt
	Birks	
	Wordsworth	
	Gordon	
	Guinness	

The Spirit of God never inspired three different interpretations. Futurist and Præterist works, unless continually advertised, die with their authors. Second-hand booksellers cannot supply the demand to-day for Elliott's and Guinness' works.

iv Ribera's Futurist Interpretation, A.D. 1585.

reign : for he identifies the Dragon with the Beast Antichrist. Then, as to the Beast and his great city Babylon, in Apoc. xiii. and xviii. here is the main point in Ribera's system. He admits that the Woman in Apoc. xvii. is Rome, Papal Rome ; and argues from xvii. 16, that shortly before the consummation the ten kings, figured in the Beast's ten horns, shall overthrow Rome ; this being probably before the coming of Antichrist.

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In November, 1911, the Roman Catholic "Truth" Society published a little pamphlet entitled, *The Beasts and the Little Horn.*, by Rev. G. S. Hitchcock, D.D., Doctor of Sacred Scripture, Rome. On page 7 he says : "The Præterist School, founded by the Jesuit Alcasar in 1614, explains the Revelation by the Fall of Jerusalem in 70 A.D., or by the Fall of Pagan Rome in 410 A.D."

"The Futurist School, founded by the Jesuit Ribera in 1591, looks for Antichrist, Babylon and a rebuilt Temple in Jerusalem at the end of the Christian Dispensation." Elliott and Dr. Hitchcock both agree that Præterism and Futurism were invented by the Jesuits, but there is a difference of a few years in the dates assigned.

The following lists demonstrate how the Christian Ministry has been mixed up by Jesuit interpretations.

FUTURIST.

1585 A.D.

Ribera
Maitland
Newman
Todd
Burgh
Tregellis
Plymouth Brethren
Newton
M. Baxter

HISTORICAL

1180 A.D.

Waldenses
Pierre d'Olive
Wycliffe
Luther
Calvin
Tyndale
Knox
Brightman
Foxe
Fleming
Edwards
Keith
Elliott
Barnes
Birks
Wordsworth
Gordon
Guinness

PRÆTERIST

1603 A.D.

Alcasar
Bossuet
Eleghorn
Bertholdt
Kuenen
Hitzig
Hilgenfeld
Deltitzsch
Cornill
Bevan
Driver
Anderson-Scott
Swete
Moffatt

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P R E F A C E .

THIS book is not a book of one man's ideas. It is a compendium of the teaching and interpretations of the Prophetic Scriptures by some of the greatest, most learned and spiritually minded men the Christian Church has produced. These men, besides being great scholars, were men who knew the Holy Spirit as a living Teacher. Their writings breathe with the Holy Spirit in every page. They instinctively recognized the character and origin of the great Futurist and Præterist movements to change the interpretation of prophecy in the early Nineteenth Century, and uncompromisingly repudiated these two Jesuit systems.

They taught that a terrible time of trouble was to come on the world before the Second Advent; not as so-called "celestial vengeance," but as a direct result of the law of sowing and reaping; as a direct consequence of men attempting to run the world scientifically without God, and without recognizing the selfishness of the heart of man.*

Since the beginning of the Twentieth Century their writings have been considered as out of date by modern theological scholars. Men would hear nothing about such gloomy subjects, so the Christian Church as a whole adopted the modern and popular doctrine of the "upward progress of the race." Then came the great war of 1914, with its horrible crimes by a so-called cultured race, and then these same men cried out about the failure of Christianity! But has Christianity failed? No, it has not. The modern false conception, however, has failed! In the following pages the author has endeavoured to set forth the

* Before newspaper editors and writers talk so glibly about "celestial vengeance" they should carefully read what the Bible teaches concerning that terrible law, the law of **sowing and reaping**.

true teaching of the Scriptures concerning the future of our world, as interpreted by these great men who have left their footprints on the sands of time. Their teaching agrees with that of God's long line of great Christian leaders extending back to the days of Christ and the Apostles. The Holy Spirit certainly never sent the great leaders in the Reformation age to proclaim one interpretation of prophecy, and then in the Nineteenth and Twentieth Centuries another school of teachers to teach the modern interpretation, with all its fallacies about the upward progress of the race. It is this modern teaching that has failed, and not Christianity. This teaching came from Germany. It is part of the German evolutionary doctrine.

Finally, modern thinkers never dreamed that such a fiendish and inhuman war as that of 1914 could ever be possible. The race was too enlightened, they told us. This same class of writers will scoff at the idea of God dealing in judgment with the world, but this will never alter the fact one whit. This world's history is not a confused pile of ages buried upon ages, a labyrinth without an outlet, a mighty tragedy without a right beginning or a proper ending. God is on His throne overruling all.

We with our limited outlook and finite wisdom cannot understand where the justice and Divine love is manifested in His Providences, when we look at the bloodshed and misery in the world to-day. If a Pagan convert to Christianity in Central Africa were to be suddenly transported into the operating room in the London Hospital and see the surgeons operating on a man for appendicitis, he would be horrified and would declare the Christian surgeons to be inhuman fiends and Christianity a sham. It would seem so to him. So we with our limited outlook and finite wisdom cannot always understand God's overruling Providence. God is letting man run the world "scientifically." Men have not asked either His guidance or help, and the present awful cataclysm is the result.

London, May 1st, 1916.

ALBERT CLOSE.

Canon R. B. Girdlestone has published a fine little book, entitled *The Divine Programme*, which deals with this question from another standpoint.

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PART I.

As he has already stated in his previous works, the author's attention was first drawn to God's great DIVINE PROGRAMME OF THE WORLD'S HISTORY, as revealed in the Books of Daniel and Revelation, by the distinguished Scholar and Scientist, the late Sir J. William Dawson, C.M.G., M.A., LL.D., F.R.S., F.G.S., etc., Principal and Vice-Chancellor of McGill University, Montreal, Canada. Sir William was also President of the British Association of Scientists in 1885, and of the American Association of Scientists in 1886 A.D. As a text book, Sir William recommended all to read that standard and scholarly work which has since gone through so many editions (14 editions), the *Approaching End of the Age*, by the Rev. H. Grattan Guinness, D.D.* He expressed in his lecture his firm conviction that a great change was impending—a

THE GERMAN SUBMARINE BLOCKADE OF A.D. 1915.

*A remarkable proof of the blessing of God upon Dr. H. Grattan Guinness' *Approaching End of the Age*, is found in the fact that this scientific and prophetic book trained the mind of the man, who between 1904 and 1914 A.D., trained thousands of the gallant British Mine-Sweepers in Scientific Navigation and Seamanship, and fitted them for the priceless service they have since rendered their country.

In October, 1914, he gave the basic ideas to the British Navy of the scientific means for detecting and destroying enemy submarines. (Continued on next page.)

Reformers Versus the Jesuits and the Germans. 3

A Great Change Impending in the World.

change greater than any the world has ever seen ; he believed the TIMES OF THE GENTILES had almost run their course. This was the testimony of a first rank scholar, who believed that our modern theological and University Professors were wrong altogether, when they forsook the interpretations of the Reformers and adopted instead, two Jesuit and German interpretations, viz.: the Futurist and the Præterist. Since that lecture in A.D. 1896, the author has studied hundreds of works on these prophecies.

One lesson is now clear after years of study, and that is that the Holy Spirit has been consistently unfolding and interpreting these prophetic books as the ages have rolled on, and fulfilled them. God has raised up a long line of great interpreters, and each has built on the foundation laid by his predecessors. The mistakes made as seen in the light of after history have been corrected and false interpretations cast aside, just as

THE GERMAN SUBMARINE BLOCKADE OF 1915.

The author writes the foregoing, with the Admiralty letters before him, testifying to the value of the ideas. These ideas undoubtedly came from the God of Heaven, through a so-called "accident," and were consolidated, strange to say, during Divine Service in a London Presbyterian Church, on Sunday evening, October 18th, 1914.

The cruisers **Aboukir**, **Cressy**, **Hogue** and **Hawke** had recently been sunk by submarines, with most of their crews, and his heart was wrung within him with the thought of our officers and sailors being at the mercy of these inhuman wretches. The ideas were pondered and prayed over all through the ensuing week, until Sunday evening, October 25th, when in a Farnborough, Hants, Wesleyan Church, again during Divine Service, there came an irresistible, driving impression to send the ideas to the Admiralty at once.

They were sent off that Sunday night.

On November 7th, 1914, the Admiralty replied, expressing the most warm-hearted appreciation of what they termed "most ingenious ideas." These ideas were elaborated, developed and expanded by the best brains in the British Navy, and all the world knows how the submarine blockade of 1915 failed, and nearly all Germany's submarines were captured or sunk. The Admiralty in the future may tell their side of the story ; till then everything must remain a secret, including the letters previously mentioned. Was this the Hand of God saving Britain from the Submarine Menace ? Yet the nation forgot to thank God ! He may yet forget us if we forget His deliverance.

God's Long Line of Great Interpreters.

scholars do in any other branch of science. On main principles the Spirit of God has guided these leaders along one line, i.e., that the history of the ages as they roll on interpret the prophecies of Daniel and Revelation, and interpreters only record the facts. The duty of interpreters is solely to interpret and point out the facts. God did not send the *Waldensans*, Wycliffe, Luther, Knox, Calvin, Tyndale, Latimer, Ridley, Cranmer, Brightman, the Translators of our Bible in 1611 A.D., the Westminster Divines of the Reformation Age, and modern scholars like Keith, Elliott, Barnes, Birks, Wordsworth, Candlish, Gausseen, Gordon and Guinness to proclaim one interpretation, and then later on send the Jesuits, Germans and our modern theological interpreters like Eickhorn, Maitland, Driver, Moffatt, Swete and others to proclaim other counter interpretations. Probably the four greatest modern interpreters who have been true to God's long line of great witnesses and interpreters were, first, the Rev. E. B. Elliott, M.A., Fellow of Trinity College, Cambridge, author of the *Horæ Apocalypticæ*, first published in 1844, and last in A.D. 1862; second, probably comes Prof. T. R. Birks, M.A., of Cambridge, who died in A.D. 1883; third, probably comes Christopher Wordsworth, D.D., late Bishop of Lincoln, who died about the same time; and last, the late Rev. Dr. H. Grattan Guinness, author of the *Approaching End of the Age*; and *Light for the Last Days*. Dr. Guinness died in A.D. 1910.*

In the following pages the author has grouped, blended and condensed the teaching of the four last named scholars, which on main lines is true to the interpretation of God's great leaders right back to Wycliffe and the *Waldensans*. The history of the false interpretations, such as the *Futurist* and *Præterist*, will be dealt with further on.

Professor T. R. Birks, M.A., of Cambridge, says in his *First Elements of Sacred Prophecy*: "Ever since the

*Dr. Guinness was the son of a *Sea Captain*, and inherited the seaman's directness, originality and ingenuity; these, coupled with an extraordinary measure of sanctified common-sense he applied in interpreting prophecy.

Prof. T. R. Birks, of Cambridge, on Prophecy.

time of the Reformation, the following maxims in the interpretation of the sacred prophecies have been generally received by the Protestant Churches:

1. That the Visions of Daniel commence with the times of the prophet, i.e., about B.C. 606-555.
2. That the events predicted in the Apocalypse begin from the time of prophecy, or within the First Century A.D.
3. That the Fourth Beast of Daniel vii. denotes the Roman Empire.
4. That Babylon in the Apocalypse denotes Rome.
5. That the LITTLE HORN in Daniel vii. denotes the Papacy as a Political power.
6. That the MAN OF SIN relates to the same power, as a dynasty of Priests or Bishops.
7. That the prophecy in **1 Timothy iv.** is fulfilled in past events. The Roman Priests arose after Timothy's day and forbade marriage of priests and nuns, and commanded men to abstain from meats on days they appointed, viz.: on Friday and other days.
8. That Babylon denotes, at least inclusively, Rome Papal. The three following have also been received by the most learned and able commentators of our own country, from the time of Mede (A.D. 1627) down to the present day.
9. That the Two Woes relate to the Saracens and the Turks.
10. **That the Two Beasts in Revelation xiii. denote the Civil and Ecclesiastical Latin empire.**

11. That the prophetic Day denotes a natural Year, and a prophetic TIME, Three Hundred and Sixty Natural Years.

Of these leading maxims, the four first are held by the fathers of the early Church and most of the Roman commentators, as well as by the Reformed Churches.*

Between A.D. 1826 and 1850 the *Oxford, or High Church movement*, gained the ascendancy in Britain, and rejected the Reformers' interpretation, and set afloat two old Jesuit counter interpretations, viz.: the *Futurist* and the *Præterist*. There has been as

* See *First Elements of Prophecy*. Birks, pp. 1, 2.

What is Prophecy? What is History?

dreadful a New Theology apostacy in interpreting Daniel, Revelation and other prophetic books during the last 85 years, as in the interpreting of the other great cardinal truths of the gospel.

Fully one-third of the Bible is taken up with prophecy, yet one seldom hears a sermon on prophecy to-day. The German Rationalists flout the idea of prophecy and prediction, so our ministers must follow them. This is considered up-to-date scholarship.

Prophecy is God telling us beforehand what shall happen; authentic history is men telling us what in the providence of God has taken place.

Of course this does not imply that God planned evil, and inspired wicked men to fulfil prophecy. God in his infinite foreknowledge and foresight foresaw and foretold what men and nations would do. The future is as plain to God as the past.

A shrewd far-seeing engineer, shipbuilder or draughtsman, with only finite knowledge, can foresee months beforehand, how a wilful, stubborn, and wayward subordinate will bring disaster and confusion upon himself and others. He does not will it so, but he foresees that the man's unwillingness to seek and accept the advice of more experienced and wiser men, can only lead to one issue.

God in his infinite foresight and foreknowledge has foreseen how this wilful, stubborn, and in our latter days, conceited, self-satisfied and self-righteous human race would bring upon itself by its disobedience the cataclysm of this great war and all its issues, and He has warned us and foretold it in His Word.

Rationalist scholars and thinkers have told us that the world is to grow better and better. Jesus Christ has told us that this Age is to end with a time of great trouble.

Professor T. R. Birks, M.A., says that after perusing more than thirty of the most noted expositors who have written, from the Reformation to his own day (he died in 1883), that there exists "a gradual progress towards fixed and consistent interpretation which may be traced by any one who reads them, not to cavil at their mistakes, but to learn the true meaning of God's Word."

Prof. T. R. Birks, of Cambridge, on Prophecy.

He then proceeds, "Supposing, then, that the general principle of the Historical interpretations is true, and that the Visions of Daniel and St. John range over two thousand years, what is the degree of accordance that could be reasonably looked for among the Protestant expositors? The following points need to be carefully weighed.

1. The prophecies themselves, reach through more than half the time of the world's history; and this, too, the half which is by far the most eventful to the Church, including the Rejection of the Jews, the Call of the Gentiles, the Restoration of Israel, and both First and Second Advents of the Messiah. This wide range of the Prophecies would alone warrant us to expect considerable variety, even supposing the main hypothesis to be true.

2. The number of distinct predictions is very great; those of Daniel alone include at least one hundred and twenty particulars, and those of the Apocalypse more than twice the number. How, then, without a miracle, could there fail to be many and great diversities among the soundest expositors, where the predictions are so numerous and the events have so wide a range?

3. These prophecies are chiefly symbolical. The whole of nature thus becomes a DIVINE LANGUAGE to express the various events of Providence. Now the language of parables, as Christ himself teaches, EXCLUDES THE CARELESS FROM KNOWLEDGE, while it is doubly instructive to the faithful inquirer; we might reasonably expect increased variety of judgment and interpretation from this cause.

4. The Apocalypse is full of typical allusions to other Scriptures, on which the true exposition very greatly depends. EXTENSIVE KNOWLEDGE OF THE WORD OF GOD, and a close attention to these allusions, are eminently needful, before a successful interpretation can be given. Here is another source of mistakes, and therefore of discordance.

5. Some of these prophecies, or parts of them, are declared to be sealed till the TIME OF THE END. This of

Prof. T. R. Birks, of Cambridge, on Prophecy.

itself seems to imply that the knowledge of them would not at once be given to the Church, but gradually in the latter times. Here we have a further explanation of the divergence of the interpreters. The Divine purpose of revealing the prophecies by degrees could not otherwise have been fulfilled.

6. The interpreters whose discordance is made the ground of objection are scattered over many countries, and through nearly four centuries, are extremely various in their habits of thought, and differ widely in piety, power of thought, and soundness of judgment. Can it therefore be surprising that several schools of interpretation should exist, and that each should include many partial variations?

But Geologists, Astronomers, Chemists, Botanists and all other Scientists differ in their interpretations of the laws of Nature, in details, but on main principles the great leaders fairly agree; yet we do not brand their conclusions as absurd and unworthy of belief.

No presumption, therefore, can justly lie against the Protestant Historical interpretation unless it can be shown that there has been no general approach to a fixed interpretation of the symbols, and to definite results in their historical application. AFTER PERUSING MORE THAN THIRTY OF THE MOST NOTED, THE MOST POPULAR AND APPROVED EXPOSITORS FROM THE REFORMATION DOWNWARDS, I ASSERT, WITHOUT THE SLIGHTEST HESITATION THAT A GRADUAL PROGRESS TOWARDS FIXED AND CONSISTENT INTERPRETATION DOES EXIST AND MAY BE TRACED BY ANYONE WHO READS THEM, NOT TO CAVIL AT THEIR MISTAKES, BUT TO LEARN THE TRUE MEANING OF GOD'S WORD.*

Professor Birks further says: "The writers of the primitive Church almost unanimously agree with the Protestant Historical interpreters, on the following points:

1. That the HEAD OF GOLD (Dan. ii.) denotes the Babylonian Empire, not the person of Nebuchadnezzar, or Babylon and Persia in one (B.C. 747-538).
2. That the SILVER denotes the Medo-Persian Empire (B.C. 538-334).

* *First Elements of Prophecy.* Birks, pp. 10-12.

STUDY

Prof. T. R. Birks, of Cambridge, on Prophecy.

3. That the BRASS denotes the Greek Empire (B.C. 334-63).
4. That the IRON denotes the Roman Empire (B.C. 63-476 A.D.)
5. That the CLAY MINGLED WITH THE IRON denotes the inter-mixture of barbarous nations in the Roman Empire.
6. That the mingling with the seed of men relates to inter-marriages among the kings of the divided Empire.
7. That the LION (Dan. vii.) denotes the Babylonian Empire.
8. That the EAGLE WINGS relate to Nebuchadnezzar's ambition.
9. That the BEAR denotes the Medo-Persian Empire.
10. That the rising on one side signifies the later supremacy of the Persians.
11. That the LEOPARD relates to the Grecian Empire.
12. That the four wings denote the rapidity of Alexander's conquests.
13. That the Fourth Beast is the Roman Empire.
14. That the TEN HORNS denote a TENFOLD division of that empire which was then future.
15. That the division began in the Fourth and Fifth centuries. The Roman Empire fell A.D. 476, and all the Ten Kingdoms of Western Europe arose out of the ruins.

THE DIVINE PROGRAMME OF THE WORLD'S HISTORY IN THE BOOK OF DANIEL.

Babylon, Medo-Persia, Greece and Rome.

THE VISION OF NEBUCHADNEZZAR, KING OF BABYLON. (About 604 B.C.)

Dan. ii, 1-46.

1. And in the second year of the reign of Nebuchadnezzar (about 604 B.C.), Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.
3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. . . .

The Wise Men of Babylon Confounded.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. . . .

12. For this cause the king was angry and very furious, and commanded to destroy all the Wise Men of Babylon.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

19. Then was the secret revealed unto Daniel in a night vision. When Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God, for ever and ever: for wisdom and might are his:

GOD THE GREAT OVER-RULER OF HUMAN HISTORY.

21. And He changeth the **Times and Seasons**: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.

22. He revealeth the deep and secret things: he knoweth what is in the darkness and the light dwelleth with him.

23. I thank Thee, and praise Thee, O thou God of my fathers who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter.

25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation.

26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

DANIEL TAUGHT OF GOD, WAS WISER THAN THE WISE MEN OF BABYLON.

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the Wise Men, the astrologers, the magicians, the soothsayers, shew unto the king.

28. But there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar **what shall be in the latter days**. Thy dream, and the visions of thy head upon thy bed are these:

29. As for thee, O king, thy thoughts came into thy mind upon thy bed **what should come to pass hereafter**: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

*Daniel evidently dreamed the vision over again.

The Stone Cut out Without Hands.**2,500 YEARS OF GENTILE HISTORY REVEALED IN EASTERN HIEROGLYPHICS 600 B.C.**

31. Thou, O king, sawest, and behold a great image. This great image whose brightness was excellent, stood before thee: and the form thereof was terrible.

32. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a **Stone** was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone which smote the image became a great mountain and filled the whole earth.

DANIEL BY DIVINE REVELATION INTERPRETS THE VISION TO NEBUCHADNEZZAR.

36. This is the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hands and hath made thee ruler over them all. Thou art this head of gold.

The Babylonian Empire, which endured from 747 to 538 B.C. (209 years), was the starting point in history in this vision. This disposes of the head of gold and brings us down to B.C. 538.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

After the Babylonian Empire fell, B.C. 538, it was succeeded by the Medo-Persian Empire, which endured 204 years, 538-334 B.C., and was then overthrown by Alexander, the Grecian. This disposes of the breast and arms of silver, and brings us down to B.C. 334.

¶ And **another third kingdom of brass, which shall bear rule over all the earth.** The Grecian Empire endured in its complete, and in its four-fold divided state, from 334 to 63 B.C., when its last line, the Selucidæ,

Democratic Governments of the Latter Days.

passed away, when Pompey, the Roman, conquered Syria and took Jerusalem, and was then succeeded by the Roman Empire.

40. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise.

The Roman Empire followed the Grecian, and endured till A.D. 476, when it also passed away, and the Papacy then succeeded it.

41. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided : but there shall be in it of the strength of the iron forasmuch as thou sawest the iron mixed with miry clay.

When the Roman Empire fell, A.D. 476, it broke up into the **TEN INDEPENDENT KINGDOMS** of Western Europe, which still retained the "strength of the iron" by continuing to own submission to Rome, under the Popes.

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they (apparently kings and rulers) shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.

This verse is supposed to prefigure the rise of democratic governments, i.e., ruling of the people by the common people as contrasted with the despotic and aristocratic government of Babylon, Medo-Persia, Greece and Rome.

The mighty change from despotic and aristocratic government to the democratic governments of to-day, have practically taken place within the last 100 years. Working men to-day sit side by side in our great Parliaments with kings, nobles and other great Ministers of State. Truly kings are mingling with the seed of men in a manner they never did during the times of Babylon, Medo-Persia, Greece or Rome. Again, the barbarian tribes, the Goths, Vandals, and other savage tribes, which overran and overthrew the Roman Empire, afterwards mingled themselves with the Imperial Roman race, and settled in the territories they conquered. In these we may have the "miry

Breaking in Pieces all these Kingdoms.

clay" element "mingling" with the cultured and aristocratic Roman race.

44. And in the days of these kings (i.e., the Ten Kingdoms of Western Europe) shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left for other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The still future Kingdom of Christ is to be set up in the latter days of the **TEN KINGDOMS** of Europe. It is a tremendous reality yet to come, and it may come to pass in our own days. The conviction deepens in thoughtful minds that the days in which we live have about them the character of finality, and that a great change is impending.

What terrible convulsion, and what are the means to be employed in fulfilling, verse 35 and also the last two clauses of verse 44, "SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS." What does it mean if Christ the Rock of Ages, the "stone cut without hands," is to fall on the Ten Kingdoms of Western Europe (the iron Papal lands), and on the brass, silver, and gold, or the Mohammedan lands. This is a most remarkable fact. Get a map and look at it and ponder over the fact that the iron territory is Papal, and the other metals are almost wholly Mohammedan and Greek Church. It seems as if the Premillennial judgments are to fall chiefly on the two great apostacies in these particular lands. These are the Gentile powers which have had to do with Israel for centuries.

45. Forasmuch as thou sawest that the Stone was cut out of a mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver, and the gold : the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and interpretation thereof sure.

46. Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47. The king answered to Daniel, and said, of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal the secret.

48. Then the king made Daniel a great man and gave him many great gifts and made him ruler over the whole Province of Babylon and chief of the Governors, over all the Wise Men of Babylon.

**The Divine Interpretation of the Great Image
of Dan. ii. as Revealed to Daniel.**

After Daniel had sought the meaning of the king's vision, from the God of heaven, he interpreted it to Nebuchadnezzar as follows :

1. **Thou art this head of gold ;** i.e., the Babylonian Empire, B.C. 747—538=209 years. This gives us the starting point in ancient history.

2. **After thee shall arise another kingdom ;** i.e., the Medo-Persian Empire, B.C. 538—334=204 years. The Medo-Persians captured Babylon B.C. 538, when King Belshazzar was slain.

3. **And a third kingdom of brass ;** the Grecian Empire, B.C. 334—63=271 years. Alexander the Great overthrew the Medo-Persian Empire, B.C. 334.

4. **And the fourth kingdom shall be as strong as iron ;** the Roman Empire, 63—476 A.D.—539 years.

5. **That kingdom** (the Roman) **shall be divided ;** it was to be divided into ten kingdoms after its fall, 476 to the Coming of Christ, or nearly so. In Rev. xvi. there is a hint that just before Christ comes again it may revert into three, but this is only a **surmise.**

6. **In the days of these kings ;** i.e., the Ten Kingdoms of Western Europe of to-day.

7. **The God of heaven shall set up a kingdom ;** i.e., at Christ's Second Coming, to reign in righteousness over the earth. See Matt. xxv.

8. **It shall never be destroyed ;** i.e., like the previous earthly empires have been.

9. **It shall consume all these kingdoms.** Christ, when He comes again, is to put down all enemies and rule from pole to pole and from shore to shore.

10. **It shall stand for ever.**

The Dream is certain and the interpretation thereof is sure.*

* Nebuchadnezzar's and Daniel's visions were Divine revelations, and were afterwards fulfilled in history. Our dreams are not revelations, and of course do not find any fulfilment. This is the age of the Holy Spirit. We have had Christ in the world since Daniel's day, and He has revealed the whole future history of the world. **No need for visions and dreams now.**

The Four Great Empires of Antiquity.

A succession of four similar universal earthly empires was here foretold to Nebuchadnezzar, and that they are to be followed by a **Fifth**—the Empire of **Stone.** The first four would be established and ruled by selfish, sinful men ; the last, by "**the God of Heaven.**" The first four would be destroyed, the last would destroy them. The first four would be smitten and broken in pieces, the last, the kingdom of the Rock of Ages would never be destroyed. The first four would form one great **Image** ; the last would become a great **Mountain**, and fill the whole earth. The first four would be consumed and carried away ; the last, the kingdom of the Rock of Ages, would stand for ever.

By the universal consent of the great scholars and Divines of the Church of all ages, and of all sections, the first four are allowed to be the **Babylonian**, the **Medo-Persian**, the **Grecian**, and the **Roman Empires** ; and the last, the still future kingdom of the Son of Man, when Jesus Christ and His Saints shall reign in righteousness over the whole earth.

This vision doubtless presents us with a brief historic outline of the Four Great Empires of Ancient History which have in succession ruled the then known world. It presents the last of the four, the Roman, in two successive stages, first as legs of pure iron, secondly as feet and toes composed of a mixture of iron and clay, representing under these emblems, first, the Roman Empire in its undivided imperial strength, and secondly the same empire in its **Tenfold divided condition.**

A common Futurist objection is that "the Historical interpretation finds all the Ten kings in the Western division of the old Roman Empire, and none in the Eastern, as if ten toes were on one foot." This objection is based on a pure assumption, and betrays besides a superficial study of the prophecies in question. It is assumed that the two legs of the image represent the Eastern and Western divisions of the Roman Empire. This can be very distinctly disproved. It is true that the Fourth Empire is represented by the two legs and feet of the image ; but it is the entire course of the empire that it so represented, not the brief stage

The Coming Great World Revolution.

of twofold division, which occupied only one century of the twenty of Rome's history. **The Grecian Empire, which was never twofold, is similarly represented by the two thighs of brass.**

What do the two thighs in the history of the Grecian Empire symbolize? **Futurists are silent on those points.** The nature of the symbol, a human figure, required that the legs should be two. The division of the Roman Empire into Eastern and Western is not prefigured at all in either of Daniel's prophecies. It was merely one of several similar partitions which arose in the era of Rome's decline and fall (*Gibbon's Decline and Fall*, Chap. xviii., xxv.), and its main effect was to sever the territory peculiar to Rome from the Greek provinces of the East, as if to define the sphere in which the Ten Horns were to rise.

Note carefully that when Rome conquered the territories of Greece, Medo-Persia and Babylon, they did not become **Iron**. They still remain Brass, Silver and Gold to the end, **as the Stone breaks the Iron, Clay, Brass, Silver and Gold to pieces together.**

To take in the Eastern Empire of Rome as the Futurists do they have to get five of the toes out of the **Brass, Silver and Gold** territory. The prophecy says the toes are **Iron** and **Clay**.

Jesus Christ Setting up His Kingdom on the Ruins of our Present day Earthly Empires.

During this last or divided stage of the Last Empire, i.e., the Roman, occurs a supernatural and tremendous world revolution. All the previous changes when an empire fell, had followed each other on the ordinary and natural course, and the kingdoms were in some senses a continuation of each other, for the great

Had the division of the Roman Empire into Eastern and Western taken place in the parts of the image represented by the two thighs, this argument would be reasonable, but it is not so. The thighs branch off in the days of Greece, 334 B.C. Again, the ten toes grow out of iron and clay portion of the image, not the brass, silver or gold portions. This is very important. The Eastern Empire of Rome belongs to the gold, silver and brass territory; the Western belongs to the Iron. See maps, pages 18, 19 and 49.

The Kingdom of God in Power on the Earth.

Image is one. But this fifth and last kingdom that is no part of the image, that owns a supernatural origin smites the image on the feet (i.e. at the end of its history) grinds it to powder, takes its place, blots it out of existence, and fills the whole earth. This fall of the "**Stone cut out without hands**" must symbolise something immensely more important and fundamental, than any political change the world has ever seen. Tremendous critical revolutions such as the overthrow of Babylon by Cyrus, and of Medo-Persia by Alexander the Great, have in this prophecy been portrayed simply by the quiet change from one metal to another in the parts of an unbroken image. **What then is the great event symbolized by the falling of the Stone, on the feet of the Image, which puts an end to the Gentile Powers the image symbolises** and precedes the establishment on earth of the Kingdom of the God of Heaven? It doubtless symbolizes the Second Coming of Christ to set up His Kingdom in power upon this earth. It must symbolise that!

It is not as some assert, the first Advent of Christ 1900 years ago, to establish Christianity. Impossible! for the **Stone falls on the feet of the Image.** The First Advent took place in the time of the undivided Imperial iron strength of the Roman Empire, during the period symbolised by the **Legs of Iron**, not after its decay and division into many kingdoms, or during the period symbolised by the feet. Christianity had already been established for centuries, as the religion of the Roman Empire before the state of things symbolised by the ten toes of iron and clay arose. The Ten Kingdom division of the Roman Empire did not take place till more than 500 years after Christ ascended.

Besides, the destruction of the image is attributed to the **fall of the Stone**, not to its gradual expansion into a great mountain which fills the whole earth. Now Christianity did not destroy all earthly monarchy at the time of its Advent, or in its early ages. On the contrary! Its Founder suffered under Pontius Pilate, the Roman governor, and His apostles were martyred by Nero and Domitian. Nothing whatever answering

History Written To-day Without God.

to the crushing, destructive fall of the stone took place at that time. The development of the **Stone** into a mountain does not begin till the image has been "Broken to pieces together and become like the chaff of the summer threshing floor." Now the gradual growth of Christianity has been taking place while the image still stands and cannot, therefore, be the thing intended by this striking symbol. Besides this, the **spiritual kingdom of God now established in the hearts of men** is in no respect similar to the great universal earthly empires which form the four first of this series. It is not of the world; it employs not the sword of conquest; it does not embrace as its subjects all within a certain territory; it is invisible, spiritual and heavenly. The coming Empire of the Stone is a fifth analogous to the other four, though of supernatural origin, wider extent, and endless duration; it is a universal empire of earth ruled directly by the God of Heaven. To-day, earthly empires care nothing for the God of Heaven. Even in the British Parliament, which is as righteous and pure as any on earth, the question of whether any fresh legislation is pleasing to God is never thought of. God's name is never mentioned in **Parliament** when discussing legislative measures. He is not considered, at least as an open confession, and our **histories** are now written without mentioning God!

In 1910 the British Parliament saw no difference between Christ and Anti-Christ and altered the **Coronation Declaration** to please Anti-Christ and his disciples. They saw no difference between the counterfeit Atonement in the Mass, and the Atonement of Christ. 500 members saw no difference! They drew their theological views from their own heads, and not from the Word of God.

What then must be the transcendent event symbolised by the falling from above, with destructive force on the feet of the Image (or the final form of earthly monarchy), of a **Stone** cut out without hands? What can it be but the Second Coming of Christ with all his saints, to execute judgment on the ungodly, and to reign in righteousness and glory?

Christ, the Rock of Ages, Born of a Virgin.

The symbol employed—a Stone cut out without hands, is a most appropriate emblem of Christ and his Church, that **Church** which, as other Scriptures show, is to be associated with him in the work of Judgment. A Stone cut out without hands is a miracle; Christ the Rock of Ages was a stone cut without hands. He was born not of human conception, but by Divine Creation in the womb of the Virgin Mary. He was God's only begotten Son; the only being who was ever Divinely begotten in the womb of woman, and yet had an eternal existence in Heaven with His Father before He came down to this world (see John xvii.) Our Lord applies this emblem to Himself, in a way that seems almost an allusion to this prophecy: "Whosoever shall fall on this **Stone** shall be broken, but on whomsoever it shall fall it will grind him to powder."

When the **TI^{MES} OF THE GENTILES**, which Christ spoke of (that is the great **SEVEN TI^{MES}** or 2520 years), have been completely fulfilled, this Stone will fall on the feet of the **Image**: that is, the Lord will come "with ten thousands of his saints, to execute judgment upon all." Earthly polities will then crumble for ever into dust; empires, monarchies and republics alike, will become as the chaff of the summer threshing floor; "the Lord shall be king over all the earth," and alone exalted in that day.

Here then we have a distinct answer to the question as to the relative position of the Second Advent.

On the authority of this prophecy alone we may boldly assert that it is destined to occur at the close of the present divided state of the Roman Empire, and prior to the establishment of the Millennial Reign of Christ. And moreover, as the parts of the **Image** bear a certain proportion to each other we have some data by which to form an approximation to its actual period. The duration of the four great empires totals 1222 years, or from B.C. 747 to 476 A.D. The Tenfold division of the Roman Empire having already existed over thirteen centuries leads to a strong presumption that its close must be at hand.

22 *The Second Vision Reveals More Details.*
Our Lord Spoke of Daniel the Prophet.

We turn now to the Second great prophecy of Daniel in the Seventh Chapter of his book. In this chapter the Divine Programme is given in fuller detail, just as a sectional drawing of a locomotive or a steamship gives fuller details than the mere outline drawings. It was revealed to Daniel about 50 years later than the Image Vision, or about 555 B.C. The following are the leading points of the Vision and of the interpretation respectively. The interpolated headings are the author's.

DANIEL'S SECOND GREAT VISION, ABOUT 555 B.C.
Babylon, Medo-Persia, Greece and Rome.

**THE FOUR GREAT BEASTS, OR EMPIRES
OF ANTIQUITY.***

Dan. vii, 1—28.

1. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.

2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3. And **Four Great Beasts** came up from the sea, diverse one from another.

**THE FIRST GREAT BEAST: THE BABYLONIAN
EMPIRE B.C. 747-538.**

4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

**THE SECOND GREAT BEAST: THE MEDO-PERSIAN
EMPIRE B.C. 538-334.**

5. And behold another Beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

**THE THIRD GREAT BEAST: THE GRECIAN EMPIRE
B.C. 334-63.**

6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads: and dominion was given to it.

* The Rationalist Higher Critics deny that this vision is a prophecy, in fact they deny the existence of such a person as Daniel. The answer to this, is that Our Lord spoke of **Daniel the Prophet**. See Matt. xxiv. 15.

The Iron Roman Empire.

23

Christ's Dominion to be Everlasting.

**THE FOURTH GREAT BEAST: THE ROMAN EMPIRE,
B.C. 63-476 A.D.**

7. After this I saw in the night visions, and behold a **Fourth Beast**, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.

**THE TEN KINGDOMS OF EUROPE AND THE
PAPAL BISHOP-KING.**

8. I considered the horns, and, behold, there came up among them another **Little Horn**, before whom there were three of the first horns plucked up by the roots: and, behold, in this Horn were eyes like the eyes of man, and a mouth speaking great things.

**THE SECOND COMING OF CHRIST TO SET UP
HIS KINGDOM TO REIGN IN POWER.**

9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened.

11. I beheld then because of the voice of the great words which the **Horn** spake: I beheld even till the Beast was slain, and his body destroyed and given to the burning flame.

12. As concerning the rest of the Beasts (i.e., the three preceding, viz.: Babylonian, Medo-Persian and Grecian) they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and behold, one like the Son of Man came, with the clouds of heaven: and he came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

**THE DIVINE INTERPRETATION OF THE VISION
AS REVEALED TO DANIEL.**

16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

The Papal Dynasty During the Dark Ages.

17. These great Beasts, which are four, are four kings (or kingdoms) which shall rise out of the earth.

18. But Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

THE ROMAN EMPIRE, AND THE TEN EUROPEAN KINGDOMS WHICH SUCCEEDED IT.

19. Then I would know the truth of the Fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet.

20. And of the Ten Horns that were in his head, and of the other which came up, and before whom three fell: even of that Horn that had **Eyes** and a **Mouth** that spake very great things, whose look was more stout than his fellows.

THE PAPAL DYNASTY TO ENDURE TILL THE COMING OF CHRIST, NOTWITHSTANDING ITS DOMINION HAS BEEN TAKEN AWAY SINCE 1870 A.D.

21. I beheld, and the same Horn made war with the Saints, and prevailed against them.

22. Until the Ancient of Days came, and judgment was given to the Saints of the Most High, and the time came that the saints possessed the kingdom.

23. Thus he said, The Fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces (that is, the Roman Empire).

THE RISE OF THE TEN KINGDOMS OF EUROPE AND THE PAPAL BISHOP-KING.

24. And the Ten Horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hands until a Time and Times and the dividing of Time.

THE KINGS OF EUROPE ONE AFTER ANOTHER THROW OFF THE POPE'S SUPREMACY.

26. But the judgment shall sit, and they shall take away his dominion (i.e., the Pope's temporal dominion over the kings of Europe) to consume and to destroy it unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

The Divine Interpretation of the Four Beasts as Revealed to Daniel, about B.C. 555.

Daniel sought the God of heaven for light on the meaning of this vision, and the following interpretation was graciously given:

1. These great Beasts which are four, are four kingdoms, i.e., dating from the time of the Babylonian Empire, 747—538 B.C. The Babylonian Empire was the first.

2. The Fourth Beast shall be the fourth kingdom upon earth; counting the Babylonian, which was reigning in Daniel's day as the first. "Thou art the head of gold," said Daniel to Nebuchadnezzar.

3. The ten horns are Ten Kings (or kingdoms) that shall arise out of this fourth kingdom when it falls.

4. Another shall arise after them, diverse from the first.

5. And he shall speak great words against the Most High.

6. He shall wear out the Saints of the Most High.

7. They shall be given into his hand, until a Time, and Times and the dividing of Time.

8. But the judgment shall sit, and they shall take away his dominion. The Pope's Dominion or Temporal Power was taken away in 1870.

9. The kingdom shall be given to the people of the Saints of the Most High.

10. Whose kingdom is an everlasting kingdom. The kingdom of Christ shall not pass away as have the preceding earthly Empires. Nebuchadnezzar beheld the vision of the Image in Dan. ii., and Daniel interpreted; now in Dan. vii. Daniel beholds, and an Angel interprets to Daniel.

The subject is in both visions in the main the same; but the second has many additional features, just as a large scale drawing gives fuller details than mere outline sketches.

In Dan. ii. God revealed the mere outlines of human history from Daniel's day to the Second Coming of Christ. In Daniel vii. he gives much fuller details,

Why Empires are Symbolized as Beasts.

and in Revelation xiii. and xvii. he gives the full details of the development and final history of Rome both Pagan and Papal. The four great empires of earth appear under strangely contrasted symbols, to the king and to the prophet.

In the former case a worldly idolater looked up and beheld a great fourfold image of earthly dominion; it was terrible, yet attractive to him in its brilliancy. In the latter case a man of God looked down, and beheld four great beasts, terrible only in their fierce brutality.

Power is a dazzling object of ambition; dominion has a fascinating attraction for men; but the humblest saint of God can afford to look down on earthly glory, as from a lofty elevation, in the calm consciousness of undeniable and immeasurable superiority. **Four Great Beasts:*** that was all the earth produced to the eye of the holy Daniel.

The divinely selected symbols have an evident allusion to the two leading characteristics that have marked the four great Gentile empires in contrast to the Jewish theocracy, and the still darker contrast to the coming glorious kingdom of Christ. Image worship and inhuman cruelty, idolatry and persecution, have been their characteristics, and the deeds of Germany in this Twentieth Century demonstrate that the hearts of nations are as cruel and bloodthirsty as beasts still. The image embodies the one thought, the **Wild Beast** the other. Nebuchadnezzar made an image, probably of the image he had seen, and demanded for it world-wide worship, persecuting even to the fiery furnace those who refused to bow down to it; and Daniel experienced the wild beast character of the second great empire, when condemned to the lions' den for his piety toward God.

That the four empires symbolised in this vision are Babylon, Medo-Persia, Greece and Rome, the same four previously symbolised in the image, can hardly be

*Empires and kingdoms even in our own days are symbolized as beasts or birds, viz.: Russia, a bear; Britain, a lion; America, an eagle, etc.

The Four Empires of Sacred Prophecy.

questioned. The number is the same, four in each. The same starting point was given, while Babylon was the ruling power. The issue is the same, for both are immediately followed by the visible **Kingdom of Christ**. The order is the same, for the kingdoms in the first vision, as all admit, are successive; and in the other there are no less than seven or eight clauses which denote a succession in time. There is the same gradation for the noblest metal and the noblest animal take the lead in each series. Further, the kingdoms in each division are described as occupying the whole space, till the Dominion of the Saints of God. The first empire is that of Babylon, for to the king of Babylon it was said by the Divine interpreter, "thou art this head of gold," this gives us the unerring starting point.

If we require the names of the two next kingdoms, the angel Gabriel continues the message of the prophet: "The ram having two horns are the kings of Media and Persia. . . . the rough he goat is the king of Grecia." If we ask the name and character of the Fourth Empire, the evangelist supplies the answer, "there went out a decree from Caesar Augustus that all the world should be taxed." "If we let Him alone, all men will believe on Him, and the Romans will come and take away both our place and nation." Four supreme and ruling kingdoms, and four only, are announced by name in the Word of God, from the time of Daniel to the close of the Sacred Canon.

The main difference between Dan. ii. and Dan. vii. is that the latter prophecy, like a telescope of higher power, or a large scale drawing, presents an enlarged and more detailed view, especially of the Fourth, or Roman Empire. The Image showed that it had two distinct stages: one **pure iron**, unmixed and undivided; and the other **iron and clay mixed**, the metallic parts divided. In this **Fourth Beast** we discern a new element, the dominion of the mighty **Little Horn**; and we thereby learn the moral reason for the judgment, which, in both visions alike, falls on the Fourth Empire in its last state, i.e., in its Papal form.

28 Rome has Ruled Europe for 1200 Years.

The Rule of Rome in Europe has never Ceased.

In St. John's Revelation in chapter xviii. we have the full and final details of this awful judgment on Papal Europe. It is so terrible that to ponder over it appals the mind.

Daniel tells us the body of the Fourth Beast, i.e., the Roman, or Western Europe, is to be destroyed and given to the burning flame.

Dan. vii. 11. I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

John adds the full details in Rev. xviii. 8-24. See pages 213, 214.

Rome Pagan Succeeded by Rome Papal.

The rule of Rome, we repeat, has never ceased. It was a secular Pagan power for five or six centuries ; it has been an ecclesiastical and apostate Christian power ever since, that is to say for twelve or thirteen centuries. There lay a brief period between these two main stages, during which professing Christian emperors ruled from Rome, followed by an interval when, for a time, it seemed as if the great city had received a fatal blow from her Gothic captors. It seemed so ; but it was not so, for the Word of God cannot be broken. The rule of Rome revived in a new form, after A.D. 607, when Boniface III. became the first Pope. Roman rule was as real under the popes of the thirteenth century as it had been under the Cæsars of the first. It was as oppressive, cruel and bloody under Innocent III. as it had been under Nero and Domitian. The reality was the same, though the forms had changed. The Cæsars did not persecute the Witnesses of Jesus more severely and bitterly than did the Popes ; Diocletian did not destroy the Saints or oppose the Gospel more than did the Inquisition of Papal days, and it was all done under the cloak of Christianity. Rome is one and the same all through, both locally and morally. One dreadful wild beast represents her, though the symbol, like the history it prefigures, has two parts. There was the undivided stage, and there has been the Tenfold stage. The one is Rome Pagan, the other

The Papal Little Horn.

29

The Vatican and the Great War of A.D. 1914.

Rome Papal ; the one is the old empire, the other the modern Pontificate ; the one is the Empire of the Cæsars, the other is the Roman Pontiffs or Papal Dynasty.

The power of the Papacy to still interfere in the affairs of European nations, notwithstanding its direct temporal power has been taken away since 1870, has been strikingly demonstrated during the great European War which broke out in August, 1914. Because of the intrigues of the German and Austrian Jesuits at the Vatican, the British Government claimed that it was compelled to send Sir Henry Howard as a special Envoy, to checkmate Austria and Germany at the Papal Court. Sir Henry Howard receives a salary of £3,600 per year, whilst Admiral Beatty, the victor of the North Sea Battle, receives but £1,500.

The Papal Little Horn's Dominion has been taken away, but his dynasty is still a tremendous power for evil and mischief. A dynasty frequently remains long after the crown has been lost. There are kings in Europe to-day who have no kingdom, viz. : the King of Portugal, the Bourbon King of France, and last of all the Pope.

The Rise of the Little Horn or Papal Dynasty amongst the Ten Kingdoms of Europe.

Let us now briefly consider the Papal dynasty and its history as portrayed in this vision in Dan. vii.

Dan. vii. 8—27.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another Little Horn, before whom three of the first horns were plucked up by the roots.

19. Then would I know the truth of the fourth beast. . . .

20. And of the Ten Horns that were in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them ;

22. Until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom.

23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.

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24. And the **Ten Horns** out of this kingdom are Ten Kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The fulfilment of these sacred visions has now been traced, from Nebuchadnezzar, through Cyrus the Persian, and Alexander the Great, Antiochus and Scipio, Pompey and Caesar, down to the times of Valens and Romulus Augustulus, the last Emperor of Rome. The changeful alliances of the European kingdoms, their **Tenfold** number, and the main outlines of their character and history carry on this prophetic narrative to our own days and right on to the last age of the Church. The events of the fifth century, and the powers which then arose in Western Europe have been found exactly to agree with the inspired prediction. The prophecy now reveals to us a further event, more remarkable than the former. In the latter stage of the Fourth empire, i.e., the Roman, while it is parting into Ten Kingdoms, another power is seen to arise, by which three of these are uprooted. This power was to be distinct in kind from the rest, and of **far higher pretensions**. Its mouth speaks great things, and its look is more stout than that of its fellows. It claims authority over **Times** and **Laws**, and over the Saints of God. The course of the prophecy leaves us here scarcely any choice in our judgment of its meaning. This unknown and mysterious Power was to arise amid the Ten Kingdoms of the Western Empire, soon after that empire passed away. It was to have a distinct **Seat** and place in the **body of the Fourth Empire**, i.e., the Roman. At the same time it was to claim a

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prophetic character, and to exert a direct authority over the ten kings which would arise along with it.

Daniel's foreview was a distant one in the days of Belshazzar, too distant altogether for detail. No artist paints the sheep on the hillside if the hill be fifty miles off; he may sketch its bold outline, but he omits minor detail. So Daniel's distant foreview dating from 2,500 years ago, or 600 B.C., shows the two great sections of Roman history—the undivided military empire, followed by the commonwealth of Papal Christendom, the latter as truly Latin in character as the former; and he shows the end of Rome at the Second Advent of Christ. But he refrains from encumbering his striking sketch with confusing political details. He does not fail, however, to delineate fully the moral and religious features of the power ruling from Rome during the second half of the story, the power symbolized by the proud, intelligent, blasphemous, head-like and great-mouthed **Little Horn** of the Roman beast. To this he devotes, on the contrary, the greater part of the prophecy; and now carefully note the various points that prove this **Horn** to be a marvellous prophetic symbol or hieroglyph of the Roman Papacy, fitting it as one of the Yale or Chubb keys fits the lock for which it is made, perfectly and in every part, while it refuses absolutely to adapt itself to any other.

The main points in the nature, character, and actings of this **Little Horn**, which we must note in order to discover the power intended are these:

1. The **Little Horn** arises amidst the **Ten Horns** or kingdoms of the **Fourth Beast**, and that **Fourth Beast** is the **Roman Empire**. See v. 24.

The Roman Papacy rose in the midst of the **Ten Kingdoms** of Western Europe, which grew up out of the ruins of the old Roman Empire. See Dan. vii.

The spiritual *claims* of the Papacy were made just before; its temporal dominions were acquired *soon after* the fall of the Western Empire, and its breaking up into the **Ten** kingdoms of Western Europe.

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The last Bishop of Rome, and the first Pope, was Boniface III., A.D. 607-608. Now the Western Empire of Rome came to an end with the fall of Romulus Augustulus, A.D. 476; that is, 130 years earlier. During that time the Ten Kingdoms of Western Europe were forming on the ruins of the old empire, and shaping themselves into separate kingdoms. And during that time the simple pastor of the Church of Rome was transformed into a Pope, who claimed to be King of Kings over all earthly monarchs.

The Horn in part resembles the others, being like them a horn of the Beast. In part it differs from them, since it has Eyes and a great Mouth. The Papacy was till 1870 A.D. one among many Temporal States of Europe. It is the only one which claims in the name of God a spiritual authority and universal dominion over all earthly monarchs.

2. The Little Horn is diminutive in size.

The Papal dominions, or the States of the Church have always formed one of the smallest States in Europe.

3. The Little Horn's Nature, different from the other kingdoms, though in some respects like them. It was a Horn, but with Eyes and a Mouth. It would be a kingdom like the rest, a monarchy; but its kings would be overseers or Bishops and false prophets.

In modern times as in past ages, the eye is symbolic of the office of oversight, i.e., of the work and dignity of an overseer of others. By the eyes of this Little Horn, it was signified that this little king, little, so far as his temporal dominions were concerned, yet he would claim the office of overseer of the whole ten great kings or horns. Taking the title Bishop in its original sense of overseer, the whole emblem, a horn with eyes, would most accurately represent a Bishop-King. Besides the Eyes there was a Mouth by which great things were spoken against the Most High, that is blasphemous in the claiming to exercise Divine prerogatives and powers, and of arrogating Divine titles, though only a sinful man.

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Does not the Papacy fulfil every one of these features? What other ruling monarch of Christendom ever pretended to apostolic authority, or ruled ten kingdoms in the name of God? Does not the Pope dress both in royal robes and in priestly garments? Does he wear a crown? Yea, and a triple tiara, to show that he reigns in heaven, earth and hell! Does he wield a sceptre? Nay, but a crosier or crook, to show that he is the Good Shepherd of the Church. Do his subjects kiss his hand? Nay, but his toe! Verily this power is "*diverse*" from the rest, both in great things and little. It is small in size, gigantic in its pretensions. It is, or was for centuries, one among many temporal kingdoms in Europe. It is the only one whose ruling head claims spiritual authority and dominion as a Bishop-King over all Ten Kings of Western Europe, and in fact over all the monarchs and kings of the whole earth.*

4. The Little Horn has further a human and articulate voice. Its Mouth speaks great things against the Most High.

So also, the pretensions of the Roman See are distinct in kind from those of temporal rulers. It claims a character as far superior to theirs as man to the irrational beasts, and professes to be an infallible interpreter of the will of God.

**THE POPE'S BLASPHEMY.
GREAT WORDS SPOKEN AGAINST
THE MOST HIGH GOD.**

The following language as quoted by Foxe from Papal Bulls, affords a mere sample of thousands of such Papal blasphemies and great words spoken against the Most High God. They are the pronouncements of several Popes and are here blended in one for the sake of brevity.

*Dan. ii. may be said to have been a small scale chart of the whole future history of the world from Daniel's day to the Second Coming of Christ.

Dan. vii. and the Book of Revelation are the large scale detailed charts of the world's history.

Blasphemous Claims of Various Popes.

" All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings upon the subject. I am all in all and above all, so that God Himself and I, the Vicar of God, have but one consistory, and I am able to do almost all that God can do. In all things that I list, my will is to stand for reason; for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. . . . Therefore, if those things that I do be said not to be done of man, but of God; what can you make me but God? Again, if prelates of the Church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods. Wherefore, no marvel if it be in my power to change Time and Times: to alter and abrogate Laws, to dispense with all things, yea. with the precepts of Christ: for where Christ biddeth Peter put up his sword, and admonishes His disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the Bishops of France, exhort them to draw out their material swords.*

5. The Little Horn was "to think to change Times and Laws" (Dan. vii. 25). Just as this Pope expressed it in his own words.

In 1582 A.D. Gregory XIII. Altered the Calendar and the Clock of History Ten Days in 1260 Years.

There is a very noteworthy circumstance connected with the days Gregory cut out of the Calendar, to which we must direct attention. The Julian year, of $365\frac{1}{4}$ days of the old style Calendar, is slightly in excess of the true Solar year, and the error accumulates in 1260 years to about ten days.

Now it will be remembered that Gregory XIII. cut off ten days from the year A.D. 1582, and commanded Christendom by a special Papal Brief to count the 5th October of that year as the 15th.

In this he legislated back for 1260 years, thus changing TIMES and LAWS for "a TIME, TIMES, AND THE DIVIDING OF TIME," in remarkable agreement with the prophecy about the Little Horn of Dan. vii. "He (Antichrist) shall think to change the TIMES and the LAW." Dan. vii. 25.

This arose in the following way. The first general or Ecumenical Council, that of Nice, A.D. 325, had legislated with reference to the time of the observance of Easter. Gregory XIII. assumed this Council as a

*See Foxe's *Acts and Monuments*, where full text may be read.

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starting point; and as the error of the old Julian year had, in the interval which had elapsed since the Council, thrown the vernal equinox out, by about nine days and a half, he arbitrarily ordained the removal of ten days from the Calendar, at the same time that he introduced regulations to avoid irregularities in future.

Gregory XIII. died in A.D. 1585, EXACTLY 1260 YEARS AFTER THE COUNCIL OF NICE, and his reformation of the Calendar only came into use three years before his death, and that only in the Catholic countries which accepted it as a matter of course; in Protestant Germany and Switzerland it did not take effect till A.D. 1700, and in England not till A.D. 1752.

Of course we are not to infer that it was wrong for Gregory to amend the Calendar when it clearly needed emendation. What we are to infer is that this LITTLE HORN, or Antichrist, although so small, so far as actual territory ruled, yet would be so powerful in influence as to be able to alter the TIMES and LAWS of all Christendom.

We in these days of Papal impotency cannot begin to realize the power the Popes once wielded, unless we carefully read such historical works as say Ranke's *History of the Popes*, and other works.

We can realize this in a measure when we remember that no monarch is powerful enough to do it to-day, yet Gregory XIII. did it in A.D. 1582. But true to Daniel's prophecy **The Pope's Dominion has been taken away**. See Dan. vii. 8, 20-26. No nation would allow the Pope to alter the Laws and Times to-day.

6. The Little Horn's opposition to the Saints. It would be a persecuting power, and that for so long a period that it would wear out the Saints of the Most High, who would be given into its hand for a Time, Times and a Half.

Systematic and long continued persecution of the saints is one of the most marked features of the Little Horn of the prophecy. It is predicted that he should "wear out the saints of the Most High." His first great characteristic is blasphemous opposition to God; his next salient feature is oppressive cruelty towards men.

The Pope Claims to be Jesus Christ.

The Usurper on the Throne of the Absent King of Kings.
Did the Papacy not wear out the Saints of the Most High when just before the Reformation, Rome boasted at the great Lateran Council in Rome, May 5th, 1513, that there was not a heretic to be found in all Christendom. All had been worn out and silenced. Millions of Saints of God had been put to death by the Popes of Rome between 1170 A.D., when the Waldenses rose, and 1513, when Rome made her infamous boast.

Let us suppose a rebel in some distant province to forge the Royal Seal and handwriting and pretend to act in the name of the sovereign. He then claims to himself entire and unreserved allegiance. He abrogates whatever laws he pleases, and enacts contrary ones in their room. He enforces his own statutes by the severest punishment against those who still adhere to the old laws of the kingdom. He clothes himself with the robes of state, applies to himself the royal titles, claims immunity from the laws, even of his own enacting; and pretends that all the statutes derive their sole force from his sanction, and must borrow their meaning from his interpretations. Last of all, he banishes, strips of their goods, imprisons, and puts to death all those subjects who abide by the laws of the king and reject usurpation. Surely, in this case, the pretence of governing in the monarch's name does not excuse, but aggravates the rebellion. It lessens greatly, it is true, the guilt of the deceived subjects, but increases, in the same proportion, the crime of their deceiver. Prof. T. R. Barks: "The First Two Visions of Daniel," p. 221.

This is exactly how the Popes of Rome have usurped the offices, honours and authority of Christ in the world. Even in this Twentieth Century the Pope still claims to be the Representative of Christ upon earth.

Pius X., when Archbishop of Venice, said:

"The Pope is not only the representative of Christ, but he is Jesus Christ Himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks."—*Catholic National*, July 13th, 1895.

Rev. Dr. Guinness and the Little Horn of Dan. VII.

The Papacy has annulled the Second Commandment, given on Mount Sinai by the lips of God, in theory, by the childish and false distinction between heathen idols and Christian images; and in practice, by hiding it from the people, and blotting it out from the catechisms of general instruction. The Pope has further annulled the main laws of the gospel. **He forbids the communion cup to the laity, although the Lord himself has commanded, "Drink ye all of it."**

7. **The Little Horn's Duration.** A certain definite period is assigned to the rule of the Little Horn. That period is expressed in the symbolic or hieroglyphic character of the whole prophecy. It is "Time, Times and a half," or "1260 days."

This is a miniature symbol of the true period, just as the Beast is a miniature symbol of an empire, and the Little Horn of the Papacy of Rome. Scripture elsewhere gives us the scale on which it is to be enlarged—"a Year for a Day." It means, therefore, 1,260 years, just as the **Seventy Weeks** in Dan. ix. mean 490 years. The political supremacy and the persecuting power of the See of Rome were to last for this period and no longer. It has been shown that the Papedom dates from the beginning of the Seventh Century, or A.D. 607. Twelve and a half Centuries added to A.D. 607 brings us to the year A.D. 1867, when tremendous movements in Europe led to the fall of the Pope's Temporal Power in A.D. 1870, or 1263 years from A.D. 607. Since 1870 the Pope has had his **DOMINION** and power to openly put men to death for heresy, taken away, but he is still as boastful and blasphemous as ever. He still claims to be King of kings, bestows empty titles on his subjects, just as if he were still a reigning sovereign in Europe. Some English perverts to Rome are so proud of these empty titles that they even insert them in such well-known guides as *Who is Who*, as if they were genuine titles of rank and honour.

8. **The Doom of the Predicted Power.** What is to be the end of this symbolic Little Horn? It would

Rev. Dr. Guinness and the Little Horn of Dan. VII.

suffer the loss of its dominion before it was itself destroyed. "They (the kings of Western Europe) shall take away his dominion, to consume and destroy it to the end."

"The Beast was slain and his body destroyed and given to the burning flame." (See Dan. vii.) What is the body of this Fourth Beast which is to be destroyed and given to the burning flame? Why its territory, cities, armies, navies, population, etc., in Western Europe. The full detailed prediction is to be found in Rev. xviii. This last clause of the prophecy is of course not yet fully accomplished, as it is the Coming of the Son of Man in the clouds of Heaven that brings about the final consummation. (See Dan. vii. 11-13; Matt. xxv.)

This doom of Papal Christendom consists clearly of two parts; first, the *consuming* and destroying to the end itself, symbolized by the slaughter of the beast, and secondly the committal of his body to the burning flames. Now the first part of this doom is fulfilling, and has been fulfilling ever since the Reformation, and especially ever since the French Revolution; though the second part, the destruction of Papal Europe, is still future. We ask, has there not been going on for the last few centuries a repudiating of the Pope's authority by the kings of Western Europe, a process by which the once mighty power of the Papacy has been *sensibly consumed*, a weakening process, analogous to consumption in the human frame, a wasting decay tending to extinction? The downfall in 1870 is the final answer to the question.

Britain was the first of the Ten Kingdoms to abrogate the Pope's temporal authority in 1534 A.D.; Italy was the last in 1870.

Here are eight distinct and perfectly tangible features. If they all meet in one great reality, if we find them all characterizing one and the same power, can we question that that is the power intended?

They do all meet in the Roman Papacy, whose history has just been briefly recalled, and we are,

Prof. T. R. Birks and the Three Horns Before the Popes.

therefore, bold to say it is the great evil power predicted.

The term Anti-Pope used in the Middle Ages, meant not simply an open enemy of the Pope, but a hostile self-constituted usurping Pope, exercising his functions and receiving and usurping his honours. The term Anti-Christ means, in its relation to Christ and his offices exactly the same thing. The Pope usurps the functions, offices and honours of Christ and professes to reign on earth in His name.

THE THREE HORNS PLUCKED UP BY THE ROOTS.
Dan. vii. 8.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Let us now examine another most important feature of the **Little Horn**—the uprooting of the three horns or kings (see Dan. vii. 8). This has all the marks of an historical sign, by which to recognize more clearly the power that is really predicted. A few remarks will be useful to illustrate the words of the text, and the exact force of the symbol. And first, it is while the prophet is considering the Ten Horns that the eleventh or **Little Horn** is seen to arise. Either then these horns were actually germinating at the time on the head of the Beast, which will account at once for this peculiar attention to them; or else, even if the emblem, like that of the image, appeared complete from the first, the Holy Spirit, by fixing the prophet's gaze on them now, and not earlier, teaches just as plainly that this was the time of their actual appearance in the history of the Roman Empire.

Again, as already remarked, the **Little Horn** of Dan. vii. arises *in the midst* of all the others. Hence it cannot be any foreign power, like that of Mohomet, outside of the limits of Western Rome. The words also seem naturally to imply a gradual and stealthy

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growth, rather than violent, external conquest. The **Horn** is declared to be **Little**. And since its pretensions are so haughty and vast, there seems at first a contradiction. But this paradox only adds to the exactness of the emblem. So far as it resembles the ten eyeless horns, it is small, namely in temporal power and dominions. But it has other features peculiar to itself, the **Eye** of the seer, and the **Mouth** of the prophet. In virtue of these, it assumes a right of control over the mute and bestial kingdoms. Its territory is small, but its spiritual pretensions almost unbounded.

The three uprooted horns belong to the Fourth Beast (see Dan. vii. 7). They are uprooted to make way for the growth of the **Little Horn**, as it germinates on the head of the Beast. This implies rather displacement and *indirect* overthrow, than open conquest.

The prophecy does not define whether the **Three Horns** are uprooted at the same time, or in succession. The emblem, however, leans rather to the second view. The number of the kings is never called **seven**; but **twelve times over the number Ten** is specified, openly or by implication. Now since Ten is the characteristic number, and those which fall are replaced, the spirit of the emblem is best preserved, if both the fall and replacement are successive.

Lastly, the uprooting of these horns is an historical sign, by which to define more plainly the **Little Horn**, and the time of its rise. This event, in the prophecy, fills up the space between the destruction of the former unity of the iron Empire, and the fresh unity it regains under the supremacy of this new and mysterious Papal power. It is not three provinces which are incorporated; but **three ruling Powers** which are prostrated and overthrown, after which the **Little Horn** is fully established, and its moral features and boastful pretensions are fully displayed. It is now time to further examine the facts of history, and see whether,

The Three Horns plucked up by the Roots, before the Popes were able to Exercise Temporal Power.

here also, they do not strictly answer to the announcement of the prophecy.*

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The First Horn Uprooted A.D. 496 When the Roman Empire expired under Romulus Augustulus, the last Emperor of Rome, 476 A.D., the hindrance to the full development of the **Man of Sin** mentioned in Thessalonians, being at last removed, the **Mystery of Iniquity** so long working, began to develop itself rapidly. The spiritual power and pretensions of the Papacy were great though some time still elapsed ere it became a **Temporal Power**. When the dismemberment of the Roman World by the barbarian invasions began, Italy fell first to the share of Odoacer and the Heruli. But theirs was never a firm or strong kingdom. The Bishops of Rome hated the authority to which they were obliged to submit, and desired its overthrow. In about twenty years from its establishment this was accomplished, and the **First Horn** that had sprung up in Italy and hindered (like the defunct Empire) the development of the **Little Horn**, was rooted up before it about 496 A.D.

The Second Horn Uprooted A.D. 556. A new power, however, succeeded, and for two generations held dominion over Rome and her bishops. Theodoric, the Ostrogoth, became master of Italy, and the Popes for sixty years had to own him and his successors as superiors and rulers. But their own pretensions and claims were rapidly increasing, and keeping pace with the growing corruption of the Church. The Gothic yoke became unbearable to them, and mainly through the influence of the Popes, Belisarius, the great general

*See *The Four Prophetic Empires*. Prof. T. R. Birks, M.A. , pp. 172-175.

Gibbon and the Bloodthirsty Roman Bishops.

of the Eastern Emperor Justinian, expelled the Ostrogoths from Italy. The Second Horn had now fallen before the rising power; the Exarchate of Ravenna was established, and very shortly a third barbarian power obtained the greater part of Italy. Albion and his Lombard followers held sway over its fairest territories, though they avoided making Rome their capital. Degraded to the rank of a second city, Rome was left to the care of her Bishops, whose authority began to assume a mixed temporal and spiritual character. They had as yet no temporal dominions, but they were striving to take their place among earthly sovereigns, and even already asserting a superiority to them in certain respects. The ancient metropolis of the world had at this time sunk very low in political influence and power.

How the First Popes became Bishop-Kings, or Little Horns in Europe.

Speaking of the state of Rome at the end of the Fifth Century, Gibbon says :

"The lofty tree under whose shades the nations of the earth reposed was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. The ministers of command, and the messengers of victory, no longer met on the Appian Way, and the hostile approach of the Lombards was often felt, and continually feared. . . . The Campagna of Rome was speedily reduced to the state of a dreary wilderness, in which the land is barren, the waters impure, and the air infectious. . . . Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle, which again restored her to honour and dominion. A vague tradition was embraced, that two Jewish teachers, a tent maker and a fisherman, had formerly been executed in the circus of Nero, and at the end of 500 years their genuine and fictitious relics, were adored at the Palladium of Christian Rome. . . . The Temporal Power of the Popes insensibly arose from the calamities of the times, and the Roman bishops who have (since) deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace. . . . The misfortunes of Rome involved the apostolical pastor in the business of peace and war."

Gibbon and the Ten Kings of Europe.

Again, as if recording the fact that the number of kings of Western Europe was to average **Ten**, as predicted in Dan. ii. and vii., Gibbon, infidel though he was, in speaking of the first Norman king of Sicily, says :

"The nine kings of the Latin world might disclaim their new associate, unless he were consecrated by the authority of the supreme Pontiff."

Without the slightest reference to prophecy, Gibbon here takes it for granted that **Ten Kings** were to rule Western Europe, and all own submission to the Popes now seated on the old throne of the Cæsars.

Gibbon here speaks of **nine**; the new associate would be **Ten**, and the Pope would be eleventh or **Little Horn** amongst the ten.

Yet again Gibbon unconsciously records a striking comment on Daniel's prophecy, that this **Little Horn** which would change **Times and Laws** would be the dictator of all the other great horns. He says :

"Under the sacerdotal monarchy of St. Peter the nations began to RESUME THE PRACTICE of seeking on the banks of the Tiber, their kings, their laws, and the oracles of their fate."

The Third Horn Uprooted, 756 A.D.

The Lombard sway, in its turn, became intolerable to the ambitious Popes of Rome; and at last through their earnest entreaties, and awful threats, Pepin and Charlemagne came to their rescue, uprooted the Lombards from Italy, overthrew their power, and presented their dominions as a free gift to the Pope.

The **Third Horn** had fallen before the rising power of the Papacy, and it stood firmly settled in its place on the head of the Roman Beast. "The ancient patrimony of the Roman Church, consisting of houses and farms, was transformed by the bounty of these kings, into the temporal dominions of cities and provinces; and the donation of the Exarchate to the Pope was the first fruits of the victory of Pepin." . . . The splendid

The Ten Kings, Dynasties not Individuals.

donation was granted in supreme and absolute dominion, and the world beheld for the first time, a Christian Bishop, invested with the prerogatives of a Temporal Prince; the choice of magistrates, the exercise of justice, the imposition of taxes, the wealth of the Palace of Ravenna.

Thus as to the time, place and manner of its origin, the power of the Popes of Rome fulfilled the symbolic predictions:

"I considered the horns, and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots.

"The Ten Horns out of this (fourth) kingdom, are Ten Kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings."

The three kings subdued before the Pope's Temporal Power arose, were all in Italy.

The Rise of the Ten Kingdoms of Western Europe and the Little Horn, out of the Iron Territory of Rome.**THE IRON TERRITORY OF ROME, DAN. II.**

Dan. ii. 41. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided.

Rev. xvii. 12. And the Ten Horns which thou sawest are Ten Kings, which have received no kingdom as yet; but receive power as kings one hour (i.e., at the same time in history) with the Beast.

The verse in Dan. ii. is the first outline view of the kingdoms of Western Europe. The verse in Rev. xvii. 12 is a fuller and later revelation on the same subject, and gives more minute details.

¶ And the ten horns which thou sawest are Ten Kings, which have received no kingdom as yet. The word "kings" in this prophecy, as we have already seen, signifies dynasties, or race of rulers, and not individual monarchs.

In Daniel's vision of the Four Beasts, we have another instance where the same word is used in the same sense, "These great Beasts, which are four, are four kings which shall arise out of the earth." Did this mean

When the Ten Kingdoms Arose.

four individuals? Nay, but four great universal empires, each of which endured for centuries under a succession of monarchs,* viz., Babylon, Medo-Persia, Greece and Rome. As this prophecy in the Book of Revelation is but a continuation of the **Divine Programme** set forth in Daniel vii., we may safely apply the same principle of interpretation to this passage.

At the time when the visions of St. John took place, the Roman Empire was existing in its imperial and undivided state. After its fall (476 A.D.) the commonwealth of kingdoms, which constitute Western Europe to-day, rose up. The number of distinct kingdoms has always been about Ten, at times exactly Ten, sinking at intervals to eight or nine, rising occasionally to twelve or thirteen, but averaging on the whole Ten.

In Daniel vii., which, as has already been stated, is but an earlier revelation on the same subject, the prophecy distinctly predicted that the number would not be constantly or invariably ten. It represents a Little Horn springing up among the Ten, then there must have been eleven. It represents that three of the horns were plucked up before this Little Horn, then there could have been for a time eight only. Fresh kingdoms, however, took the place of the uprooted ones,|| for at the Coming of Christ, and the establishment of His Millennial kingdom, the number is represented under the symbol of the toes of the image as still ten.† See Dan. ii. 34, 44.

As it would be impossible to note the exact number of kingdoms for each year, of the thirteen or fourteen centuries which have since elapsed, we must content ourselves with taking a census of each century.

**Approaching End of the Age*, pp. 161-169.

||Guinness, *Light for the Last Days*, p. 59.

†Elliot, in his commentary of the Apocalypse, interprets the dividing of the Great City into three parts after the Armageddon conflict, as indicating that as a result of that great conflict, Western Europe may be divided into three parts, instead of ten as before the conflict. Some expositors suggest that Armageddon may refer to an era of war at the end, rather than to one great battle. See Rev. xvi. 19.

Prof. T. R. Birks and the Ten Kingdoms.

The historian Machiavelli, without the slightest reference to this Prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus, the last Emperor of Rome, A.D. 476.

THE LOMBARDS, the FRANKS, the BURGUNDIANS, the OSTROGOHTS, the VISIGOTHS, the VANDALS, the HERULI, the SUEVES, the HUNS, and the SAXONS —TEN.

"The following list gives the contemporary kingdoms existing in Western Europe at intervals of a hundred years from the ninth to the nineteenth centuries. It is extracted from a much longer series in *The Four Prophetic Empires*, by the late Rev. Prof. T. R. Birks, M.A., of Cambridge, and is introduced with the remark, that a measure of uncertainty must exist as to whether some of the States should be included, as it is sometimes doubtful whether a kingdom can claim an independent sovereignty, on account of the complex and varying nature of its political relations. But as exactly as it can be estimated from the records of history, the following list presents the members of the family of kingdoms as they appeared from century to century. Where a note of interrogation follows a name, it implies that there are some elements of doubt as to whether it should be included or not.

The Ten Kingdoms for the Last 1000 Years.

- A.D. 860. ITALY, PROVENCE, LORRAIN, EAST FRANCE, WEST FRANCE, EXARCHATE, VENICE, NAVARRE, ENGLAND, SCOTLAND. Total, 10, and the Little Horn the Pope.
- A.D. 950. GERMANY, BURGUNDY, LOMBARDY, EXARCHATE, VENICE, FRANCE, ENGLAND, SCOTLAND, NAVARRE, LEON. Total, 10, and the Little Horn the Pope.
- A.D. 1050. GERMANY, EXARCHATE, VENICE, NORMAN-ITALY, FRANCE, ENGLAND, SCOTLAND, ARRAGON, CASTILE, NORMANDY (?), HUNGARY (?). Total, 9-11, and the Little Horn the Pope.

Prof. T. R. Birks' List of the Ten Kingdoms.

- A.D. 1150. GERMANY, NAPLES, VENICE, FRANCE, ENGLAND, SCOTLAND, ARRAGON, CASTILE, PORTUGAL, HUNGARY, LOMBARDY (?). Total, 10 or perhaps 11, and the Little Horn the Pope.
- A.D. 1250. GERMANY, and NAPLES, VENICE, LOMBARDY, FRANCE, ENGLAND, SCOTLAND, ARRAGON, CASTILE, PORTUGAL, HUNGARY. Total, 10, and the Little Horn the Pope.
- A.D. 1350. GERMANY, NAPLES, VENICE, SWITZERLAND (?), MILAN (?), TUSCANY (?), FRANCE, ENGLAND AND SCOTLAND, CASTILE. Total, 9-12, and the Little Horn the Pope.
- A.D. 1438. AUSTRIA, NAPLES, VENICE, FRANCE, ENGLAND, SCOTLAND, ARRAGON, CASTILE, PORTUGAL, HUNGARY, SWITZERLAND (?), SAVOY (?), MILAN (?), TUSCANY (?).
- A.D. 1517. Total, 11-14, and the Little Horn the Pope.
- REFORMATION HERE BEGINS TO CONSUME THE POPE'S DOMINION. KINGS THROW OFF HIS YOKE.**
Dan. vii. 26. But the judgment shall sit and they shall take away his dominion to consume, and to destroy it unto the end.
- A.D. 1552. AUSTRIA, VENICE, FRANCE, ENGLAND, SCOTLAND, SPAIN, NAPLES, PORTUGAL, HUNGARY, SWITZERLAND (?), LOMBARDY (?). Total, 9-11. The Pope's power being consumed.
- A.D. 1648. AUSTRIA, VENICE, FRANCE, BRITAIN, SPAIN and NAPLES, PORTUGAL, HUNGARY, SWITZERLAND, SAVOY, TUSCANY, HOLLAND. Total, 11. The Pope's power being consumed.
- A.D. 1750. AUSTRIA and HUNGARY, FRANCE, SAVOY AND SARDINIA, VENICE, TUSCANY, SPAIN, PORTUGAL, SWITZERLAND, NAPLES (?) BRITAIN, HOLLAND. Total, 10-11. The Pope's power being consumed.

Dr. H. Grattan Guinness and the Ten Kingdoms.

A.D. 1816. AUSTRIA, BAVARIA, WURTEMBURG (?), NAPLES, TUSCANY, SARDINIA, LOMBARDY (?), FRANCE, BELGIUM, SPAIN, PORTUGAL, BRITAIN AND SWITZERLAND. Total, 11-13, The Pope's power being consumed.

WHY NAPOLEON FAILED TO UNITE EUROPE.

Thus we see that amid unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present time averaged ten in number; They have never since the break-up of old Rome been united into one single empire, they have never risen to thirty or forty, like say the United States of America, they have never fallen to two or three.

Charlemagne in his day reduced the number for a time, and attempted, like Napoleon in a later age, to restore unity; both utterly failed, and after a few years the normal ten kingdoms re-appeared.

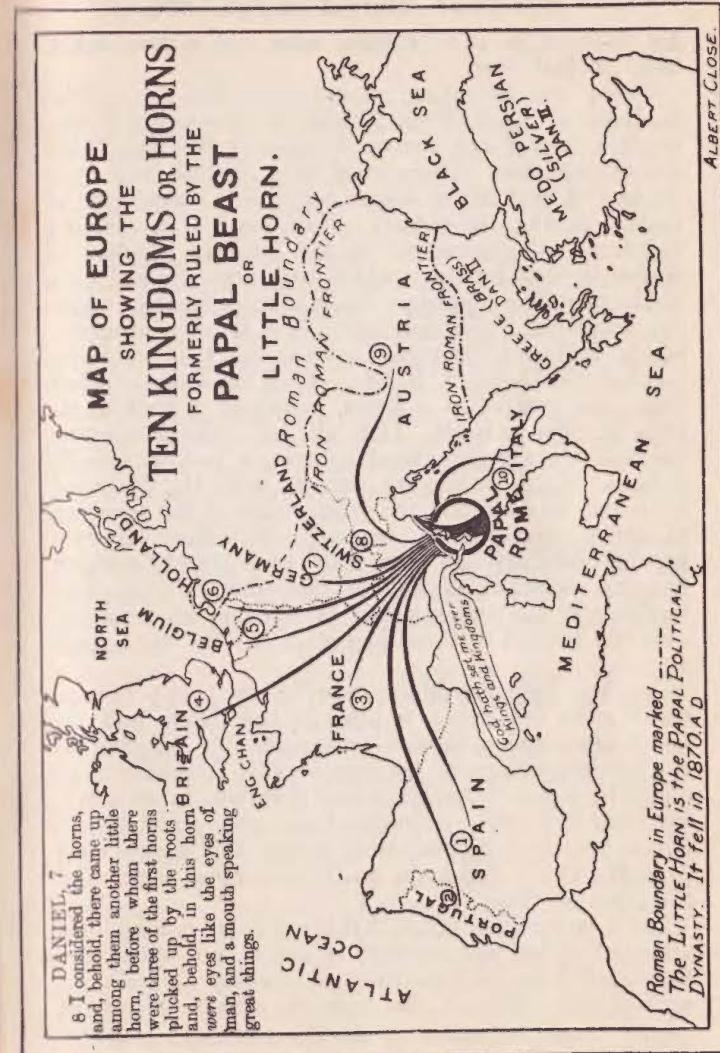
And the division is as apparent now as ever! Plainly and palpably inscribed on the map of Europe this day, it confronts those who are sceptical of this interpretation with its silent but conclusive testimony to the fulfilment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms occupying the sphere of old Rome to-day, and which at one time owned submission to the Popes of Rome?

THE TEN KINGDOMS TO-DAY, A.D. 1916.

Italy, Austria, Switzerland, France, Germany, Britain, Holland, Belgium, Spain and Portugal.*

Ten and no more. Ten and no less. The Franco-Prussian War and the unification of Italy have once more developed the normal number of the kingdoms of Europe. **The Pope's Temporal Power fell in 1870 A.D.**

*KINGDOMS NOT INCLUDED IN THE TEN. "The northern nations—Norway, Sweden, Denmark and Russia—do not, of course, enter into the calculation of the kingdoms occupying the territory of old Rome" as they are outside the boundary of the old Roman Empire. See map, p. 19. Guinness' *Light for the Last Days*, pp. 59, 277).



The Pope's Downfall in A.D. 1870.

His DOMINION as a temporal ruler was entirely taken away in that year.

These Ten Kingdoms should be looked for in the territory of the Western Empire of Rome, not in the whole extent of the Roman Empire at the time of its widest dominion. There must none of them be sought for in that part of the empire which had comprised the realms of the Babylonian, Medo-Persian or Grecian Empires, but exclusively in the territory peculiar to Rome, in that territory which had never formed part of the preceding empires. Each of these empires under the symbol of a **Beast**, possessed a body of its own, peculiar to itself. Dan. vii. 1-7. The distinction between their geographical spheres is just as clearly defined. Each succeeding empire actually governed in its day of dominion the greater part of the territory of those preceding it, having nevertheless its own peculiar territory—its own body as a **BEAST**—which had not belonged to any of the others. From this territory, as the seat of power, it extended its dominion over the spheres of those preceding it. See Map, page 19.

A very little consideration will show that prophecy regards the first three empires as co-existing with the fourth after their dominion had ended.* Alluding to the first three empires, the prophecy in Daniel vii. 12 distinctly says: ‘They had their dominion taken away, yet their lives were prolonged for a season and time.’ Greece remained distinct from Rome, and Medo-Persia from Babylon. See maps on the preceding pages, and the notes on these.

Let it be carefully noted that the ten toes or kingdoms arise out of the **iron territory** of Rome, not out of the **Brass, Silver or Gold** territory of Greece, Medo-Persia or Babylon. This is the rock on which the Jesuit

**The Divine Programme of the World's History*, Guinness, pp. 313-321.

The Iron Legs run Right on to the Ten Toes.

Futurist interpretation splits. They look for the future the kingdoms partly in the Brass, Silver and Gold territory (see Map, page 19).

The fact that the portion of the prophecy in Dan. vii. devoted to the detailed history of these horns is two or three times as long as that devoted to the undivided Roman empire, suggests that their actual history might probably extend over a much longer period than that of the undivided empire. There is no question that they continue in existence until the Second Coming of Christ and the establishment of His Millennial Kingdom.

They rise, *on the fall of the Roman Empire*, for there is no gap in the image, and no break in the continuity of the **Fourth Beast**, no indication whatever that any interval is to intervene between the united and the divided and dismembered condition of the Roman World. The iron legs *run right on to the ten toes*, and the story of the Beast is continued without break in the story of the ten horns.

In Dan. vii. we have the Papal Dynasty symbolized as a **Little Horn** dominating the ten larger horns. In Revelation xiii., xvii.-xix. this **Little Horn** is shown as fully developed into a Beast himself, i.e., the Papal Empire of Western Europe.

Replying to a Futurist article in the *Protestant Observer*, in July, 1912, on **The Papacy and the Beast**, Col. Porcilli says in substance:

1. There are a variety of “Wild Beasts” (*Therion*) mentioned in Daniel and the Apocalypse, and it requires careful discrimination to distinguish between them, otherwise confusion results.

2. There are the Four Wild Beasts of Dan. vii.; four, not five. By a careful attention to the verbiage employed, one perceived that these Four Wild Beasts are regarded by God as co-existent throughout; for there is not a word in Dan. vii. about the Second incorporating the First, nor the Third the Second, nor the Fourth the Third. They are simply described as “Four Great Beasts diverse from one another.” (Dan.

No Wild Beast ever Devours its own Body.

vii. 3). Of these the most ferocious and important is the Fourth (Dan. vii. 17-19). It is described as "devouring," "breaking in pieces," and "stamping the residue"—i.e., the other Three Beasts—"with its feet," the Third being the kingdom of Macedo-Greece.

Now, no wild beast ever "devours," "breaks in pieces," or "stamps with its feet" its own body. Therefore none of the "residue," i.e., no part of the Three other Beasts, form part of the Fourth Beast. That is obvious. One of the mistakes made by Futurists is their confusion of the Third with the Fourth Beast. They mistakenly call the Byzantine or Grecian part of the later Roman Empire one of the legs of the Fourth or Iron power of Dan. ii. 33. It was the two legs and two feet in unison that formed that Power, just as the two arms and breast of the figure constituted the Persian Power, and the belly and two thighs constituted the Macedo-Grecian or Third Power, or Third Beast of Dan. vii., which was "stamped upon" by the Fourth. The Byzantine or Greek part of the later Roman Power was, all along, the Third Beast of Dan. vii., and formed no part of the prophetic Fourth, as I have already pointed out. Its "dominion" as a separate entity—i.e., as the Third Beast—was "taken away" by Rome when the latter overran and conquered it, centuries after the rise of the prophetic Fourth Wild Beast, or Latin-Roman Commonwealth. Its "life," or separate existence territorially and geographically, was "prolonged for a season and time," first as the Byzantine Empire of the East, next as the Turkish Empire, and to-day as part of three kingdoms. It is still the Third Beast, territorially, religiously, and geographically.

*The Byzantine or Greek part of the later Roman Empire which only came into existence in the fourth century, and terminated in the fifteenth, at the conquest of Constantinople by the Turks, since A.D. 1456 has constituted the Turkish Empire, and since 1821 has constituted part of the Greek kingdom, part of the Turkish Empire, and part of the Russian.

Futurists Confused as the Jesuits Planned.

3. The Fourth Wild Beast Power, as all historians relate, was established, not under the Empire, but under the Earlier Commonwealth. The subsequent accessing of territory Westward from Rome had no reference to Israel, and therefore does not enter the picture limned by inspiration further than as Ten Toes on the Figure, or Ten Horns on the head of the Fourth Power. The head of the Figure in Dan. ii. denotes the Easternmost limit of the picture, whilst the opposite members, the toes, obviously denote the Westernmost limit.

The entire picture hinges round Israel's oppression and dispersion by Gentile Powers, and only in so far as the Wild Beasts impinge upon that history are they used by God to depict the future (Luke xxi. 24; Zech. i. 18, 19).

4. The Seat of Power, the dominating head, of the Fourth Wild Beast is never represented at Constantinople, or Jerusalem, or elsewhere but Rome. This is shown in Dan. ii. by the "iron," and by the removal of supremacy from Babylon to Rome; in Dan. vii. by the "iron teeth," the bestial ten-horned head, and the actions of the Last or Fourth Power (cf. Rev. xiii. 2). If the Futurists' supposition about an Eastern and a Western Half Empire were correct, then the Western half "devoured and brake in pieces," and "stamped its feet," the Eastern half of its own body! No; the Fourth Beast "stamped" upon the other Beasts, and tore them with its iron legions or "teeth." It is never identified with any of the other Beasts, either in Daniel or in the Apocalypse. It is a grave error to confuse them together as the Futurists do, but this is exactly what the Jesuits planned they should do.

5. The **Little Horn** on the head of this Fourth Power, or strictly Latin and Roman Commonwealth west of the Adriatic, is the Papacy, the Fourth Power itself being the persecuting, Satan-inspired, and Rome-centred Latin Commonwealth, West of the Third Beast, or Macedo-Grecian territorial Power—i.e., modern Greece and Turkey. This **Little Horn** arose, as foretold, among the ten Latino-Gothic horns on the head of the

Daniel's Prophecies Only are Outline Prophecies.

Fourth Beast, when that Fourth Beast assumed its final form of a ten-kingdomed Commonwealth under an Episcopal (Dan. vii. 8) instead of a Cæsarian (2 Thess. ii. 7; Rev. xiii. 2) dynasty (cf. Rev. xi. 7; xiii. 5; xvii. 11, 12).

6. The Romano-Latin Commonwealth is indicated in the Apocalypse repeatedly, in varying forms and epochs of its existence (Rev. xii. 3, 4; xiii. 1; xvii. 3-7), but always as one Ten-Horned Wild Beast—the Fourth Beast of Daniel. The Papacy, which supplanted the Cæsars, on the other hand, is depicted not only as a Wild Beast (Rev. ix. 7; xiii. 3-8; xiv. 9; xvi. 13; xvii. 8, 11, 13; xix. 19), but also as the eighth head of the Romano-Latin Commonwealth (Rev. xvii. 11; xiii. 3). It is further distinguished from the Fourth Wild Beast by being repeatedly placed in religious and ecclesiastical confederacy with another Wild Beast (Rev. xiii. 11-18; xvi. 13; xix. 20) called the "false prophet" or sham Christian preaching class, which clerical assistant acts by the express sanction and authority of the Papacy, or eighth bestial head (Rev. xiii. 12-14), styled "the First Wild Beast."

And these two anti-Christian Wild Beasts—the Papacy or Papal dynasty and the Priestly hierarchy—are simultaneously to be destroyed by the Lord's Second Advent (Rev. xix. 20; Dan. vii. 11); whereas the Fourth Wild Beast, or Romano-Latin-Gothic Commonwealth, is not to be destroyed, but its "dominion" is to be "given to the people of the saints" (Dan. vii. 27), after it has fulfilled God's will (Rev. xvii. 17) in "hating the whore and making her desolate and naked, eating her flesh, and burning her with fire" (Rev. xvii. 16; xvi. 19); or in other words, after the despoiling and disestablishment of the Church of Rome and its offshoots by the nations of Western Europe."

Dan. vii. is a mere outline view of their future history; Revelation is a later and more fully expanded and detailed history written in advance. Take a distant view of the Alps as an illustration. As we look at the

Daniel Deals with Antichrist's Political Power.

crowded peaks it seems as if they are all small peaks close together, but as we climb and reach these peaks we find they are all great mountain peaks themselves, separated by miles of valleys. So in the distance the Little Horn of Dan. vii. seems only a horn, but as we come on down the ages to St. John's day we find this Little Horn is really a great Beast ruling over subject kingdoms the same as the others. This agrees with the facts of European history.

It must be borne in mind that this prophecy of Daniel takes up chiefly the political aspect of the great Anti-Christ, not his religious character. It views him as a persecuting Monarch of the Roman world, not as a Bishop of the Christian Church. It must be borne carefully in mind that the Pope claims to be both a Priest and a King. Saint Paul in 2 Thess. ii. 3-12, thus deals with the ecclesiastical aspect of Anti-Christ. Here, in Daniel's foreview it is one little horn among ten, one little kingdom among ten Latin kingdoms, though in some senses ruling over them all. The question is, has there not been such a decay and diminution of Papal sovereignty, such a wasting and weakening of Papal power, such a loss of revenue, influence and territory, as may be fairly said to fulfil this prediction?

There has been a very considerable growth of Papal influence in England and in North America during the last seventy-five years. Many so fix their gaze on these facts as to get an impression that the Roman Papacy is gaining ground in the world generally. This is very far from being the case, as a glance at the comparative positions of the Papacy in the thirteenth century and the two following ones with its position now in the twentieth, will show. Then Rome actually exercised and enforced the "Dominion" which she can now only claim. Then, with the consent of his barons, the king of England agreed to hold his kingdom as the Pope's feudatory, and to pay him annually one hundred thousand marks as an acknowledgment. Can you imagine King George V. and the Lords and Commons

The German Emperor at Canossa in Winter.

of England agreeing to that sort of thing now? Then the great and valiant Henry IV., Emperor of Germany, stood for three winter days and nights barefoot in the courtyard of "His Holiness" at Canossa waiting for the honour of an audience, in which he might beg the Pope's pardon for having acted as an independent monarch! Can you imagine the Kaiser Wilhelm, of Berlin, doing that now? Then wherever he pleased, the Pope could suspend all observances of religion, even to the burial of the dead and the marriage of the living, in any country with which he was offended. In what kingdom could he do so now? **Long after his absolute dominion was gone, the Pope had what were called Concordats with different nations, in which it was agreed that, in return for the Pope's spiritual support, they would uphold him by their armies and navies.** All these came to an end in 1870 A.D., when the 1260 years had run their course, not a nation in Europe lifted a finger to help him when the last vestige of his temporal dominion was violently taken away.

Direct political power he now has none, though his position as head of the apostate Roman Church gives him still immense indirect influence. The Ten Kings as such have entirely shaken off his yoke, and he himself has no longer any sovereign jurisdiction. His territories are taken away, as well as his dominion. The wealth, which was once enormous is equally gone, the immense landed estates belonging to the convents are, for the most part, confiscated to secular uses. He still claims to be King of kings, and still dispenses titles as if he were still a real king. He is the existing head of the Papal dynasty, but his **Dominion** has been taken away as predicted in Daniel vii. But the greatest fact of all in this connexion is the number of those who have rejected his religious pretensions. At the great Lateran Council, in Rome, in A.D. 1513, after all the so-called heretics had been silenced by fire and sword, an orator, addressing the Pope on May 5th, said: "The whole body of Christendom is now

The Number of Protestants in the World.

subject to one head, even to thee; no one now opposes, no one now objects." To-day there are about a hundred and sixty millions of Protestants in the world! Has not the Dominion of the Papacy been consumed? Can a few thousand perverts in England and America who nearly all come from the High Church in England and from the Episcopal Church in America, weigh much against this stupendous fact, that 160,000,000 of mankind are no more subject to the Pope of Rome than to the Lama of Tibet? When we take into account all the twelve centuries of Papal history and remember that this emancipation belongs to the last three only, we must admit that the predicted consumption has made considerable progress. The political dominion and the temporal possessions are gone; the Papacy is no longer a kingdom, only a pretender to the throne he has lost, only an ecclesiastical power, a mischief-making power to-day.

There is not a single clause in the prophecy that cannot be proved to fit the Roman Papacy exactly, except the last, which is not yet fulfilled, i.e., its doom.

Notice, in conclusion, the evidence of inspiration afforded by this wonderful prophecy. Could Daniel foresee the things that were coming on the earth? How should he happen to light on the notion that there would be four universal empires, and four only, and that after the fourth there would arise, what the world had never seen before, a commonwealth of ten kingdoms? How could he depict so strange and peculiar a power as the Papacy? How could he conceive it? A little, weak kingdom, yet controlling all kingdoms! a human dynasty like any other, yet exalting itself against God, and slaughtering His saints! A power so wicked that heaven itself is moved for its destruction, and the whole Roman earth ruined on its account! Supposing for the moment this was a sketch from imagination, how comes it that history has so wonderfully realized it? The prediction did not produce its own fulfilment, for they who fulfilled it denied its application to them-

The Eastern Little Horn of Dan. VIII.

selves. It was not concocted to fit the events, for the events did not begin for a thousand years after it was published. The events were not arranged by men to fit the prophecy, for they extend over forty successive generations. There is no solution of the problem save the true one : " Holy men of old spake as they were moved by the Holy Ghost." " He revealeth the deep and secret things : He knoweth what is in the darkness, and the light dwelleth with Him."

The Great Apostacy of the Eastern Roman Empire.**THE EASTERN LITTLE HORN, OR
MOHAMMEDAN POWER.**

Dan. viii. 1-27.

1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision ; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam ; and I saw in a vision, and I was by the river of Ulai.

3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than the other, and the higher came up last.

4. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great.

5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes.

6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him ; and there was none that could deliver the ram out of his hand.

**ALEXANDER'S EMPIRE DIVIDED INTO FOUR
AFTER HIS DEATH.**

8. Therefore the he goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven.

The Eastern Little Horn of Dan. VIII.**THE MOHAMMEDAN LITTLE HORN.**

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10. And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11. Yea, he magnified himself even to the prince of the host, and by him the Daily Sacrifice was taken away, and the place of his sanctuary was cast down.

12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground : and it practised, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ?

14. And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed.

THE DIVINE INTERPRETATION.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood : and when he came, I was afraid, and fell upon my face ; but he said unto me, Understand, O son of man : for at the time of the end shall be the vision.

18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright.

19. And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be.

20. The ram which thou sawest having two horns are the kings of Media and Persia.

21. And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king.

22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

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24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of Princes; but he shall be broken without hand.

26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

It is important to note that there are two **Little Horns** mentioned in Daniel; one in chapter vii. and the other in chapter viii.

The one in chapter vii. trod down the Christian Church in Western Europe, and the one in chapter viii. trod down the Christian Church in Eastern Europe and in Asia and Africa.

After Alexander's death at Babylon in B.C. 333, his empire was divided amongst his four generals. Out of one of these four kingdoms the great Turkish and Mohammedan Power arose.

THE TWO THOUSAND THREE HUNDRED YEARS.

Dan. viii. 9. And out of one of them [i.e., one of the four kingdoms into which the empire of Alexander the Great was divided] came forth a **Little Horn**, which waxed exceeding great, toward the South and toward the East, and toward the Pleasant Land.

10. And it waxed great, even to the host of heaven: and it cast down some of the host and of the stars to the ground, and stamped upon them.

11. Yea, he magnified himself even to the Prince of the host, and by him the Daily Sacrifice was taken away, and the place of his sanctuary was cast down.

12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake [or to that wonderful numberer], How long shall be the vision concerning the Daily Sacrifice, and the making desolate [margin], to give both the sanctuary and the host to be trodden under foot?

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14. And he said unto me, Unto Two Thousand and Three Hundred days then shall the sanctuary be cleansed.

19. I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

23. In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26. Shut thou up the vision; for it shall be for many days.

In the year 553 B.C., the third year of the reign of Belshazzar, and about fifteen years before his subjugation by Darius the Mede, there was granted to Daniel a third great symbolic vision, that of the Ram and the He-Goat, affording a fuller glance than the previous one, at the history of the *second* and *third* of the four great monarchies.

Given as it was at a time when the Babylonian Empire and Captivity were both rapidly drawing to a close, this vision naturally unfolds God's providence with regard to Israel and Palestine, under the MEDO-PERSIAN and GRECIAN empires. The symbols shown to Daniel prefigured their history with graphic accuracy: the successive rise of the **Two Horns** of the Ram, foreshowing the sway of the two dynasties, which were afterwards merged in the great MEDO-PERSIAN monarchy; the He-Goat from the West,—with his rapid course, great strength, wide dominion, and notable horn, abruptly broken, in the plenitude of the goat's power, and replaced by four notable horns,—prefiguring to the life the locality of origin, the character, the course of conquest, and subsequent history of the Macedonian or Greek empire of Alexander the Great, as well as its fourfold division consequent on his premature death. In twelve brief years that European

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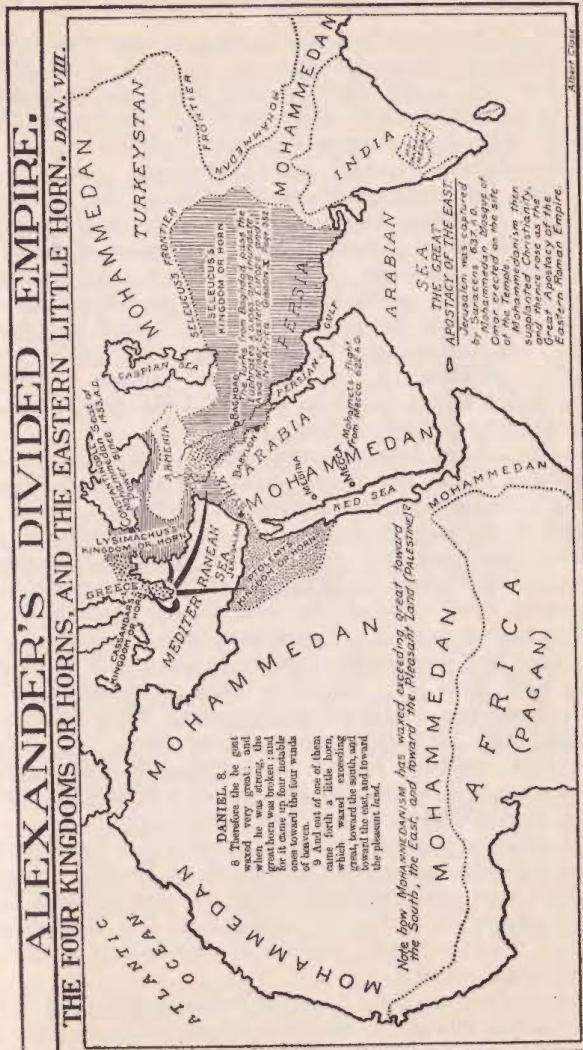
monarch overran and subdued all the fairest provinces of Asia; and no sooner had he reached the zenith of power than he died, and his empire, after a period of confusion, was divided after the battle of Ipsus, B.C. 331, among Alexander's four generals, **Ptolemy**, **Seleucus**, **Lysimachus** and **Cassander**.

From one of these kingdoms, the prophecy foretells that there would arise in the latter time a **Little Horn** which would ultimately wax "exceeding great," greater apparently than the "notable horn" itself, which is said to wax only "very great."

This "Little Horn" is evidently a fellow to the "Little Horn" of the previous vision, only it rises as a Political Power, not amid the ten kingdoms of the Roman earth, but from one of the four branches of Alexander's Greek Empire. These four were, the SYRIAN kingdom of the Seleucidæ, the MACEDONIAN kingdom of Cassander, the EGYPTIAN kingdom of Ptolemy, and the kingdom of Lysimachus, which included THRACE, BITHYNIA, and other parts of Asia. In A.D. 629 Mohomet entered Syria with the Saracens and began a terrible course of conquest over Eastern Roman Christendom. The direction of the early conquests of this singular power, are distinctly given, "toward the south, toward the east, and toward the pleasant land." The main features of his conduct, as described in the vision, are his self-exaltation against the Prince of princes, his persecution of the saints, his taking away the Daily Sacrifice, and defiling the sanctuary, and his casting down the truth to the ground.

While beholding the vision, Daniel heard the question asked of the "Wonderful Numberer" who made the revelation (apparently the Lord Himself), "How long shall be the vision concerning the Daily Sacrifice, and the making desolate, to give both the sanctuary and the host to be trodden under foot?" And it is in answer to this question, that the period we are considering is named.

"UNTO TWO THOUSAND AND THREE HUNDRED DAYS, then shall the sanctuary be cleansed."



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Now, as this question was asked and answered before the close of the Captivity in Babylon, and when therefore the Daily Sacrifice and the Sanctuary were not in existence, it is clear that this prediction of a second destruction, supposes *a prior restoration*.

This predicted period of 2,300 years, commences, therefore, at some point in the time of the Restored National Existence, and ritual worship of the Jews, and includes the entire period of their subsequent dispersion, and of the desolation of the Sanctuary. Its earliest possible starting point is the Decree of Artaxerxes to restore and build Jerusalem, B.C. 457; and, reckoned thus, its opening portion is the "Seventy Weeks," of Dan. IX. and its second portion the 1810 years which follow, and end in A.D. 1844, the terminus of so many prophetic Times.

An important later starting point is the Era of the Seleucidae, or the era of the founder of the great Syrian dynasty which included Antiochus Epiphanes, the first of the three powers referred to in the prophecy, as defiling the sanctuary and causing the daily sacrifice to cease. Reckoned in Lunar Years from the era of the Seleucidae (and it should be remembered that the long Mohammedan period of desolation which it includes is measured by Lunar years) it terminates in A.D. 1919-20, or just 75 years later on, than when reckoned in Solar Years from the decree of Artaxerxes. Thus reckoned in Solar and in Lunar years from these two most important starting points, it terminates first at the commencement and then at the close of the last 75 years of the great "Seven Times" of prophecy.

The place of paramount importance in this prediction, is given to the career and actings of an Eastern "Little Horn"; and our knowledge that the Papacy was the power predicted under the symbol of the Roman or Western "Little Horn" affords a clue to the meaning of this sister symbol.

The whole range of prophecy presents two, and only two, "Little Horns"; and the whole range of history presents two, and only two, powers, which exactly

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answer to the symbols; powers which, small and insignificant at first, gradually acquire empire on the ground of religion, and wax exceeding great by so doing; proudly oppose Christ, and fiercely persecute His people; repress and exterminate His truth; enjoy dominion for many long centuries (during which they tread down Jerusalem, either spiritual or literal), and perish at last under the judgment of God.

The Papacy does not stand out more distinctly as the great Apostacy of the West, than does Mohammedanism as the great parallel Apostacy of the East. The one originated from within the Church, the other from without; but they rose together in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the Church of Western Europe, and the other defiled and trod down Jerusalem. In their life, they have been companion evils, and in their death they are not divided; for the one has just expired, politically, in 1870, and the power of the other is fast expiring.

Papal Rome Latinized the Services of the Western Church in 663 B.C.

Mohammedanism trod down the Eastern Church in A.D. 637, when Jerusalem was captured and the Mosque of Omar was erected on the site of the Temple. Between A.D. 634 and 644 Omar destroyed 4,000 Churches and built 1,400 Mohammedan Mosques in Eastern Christendom.

The Mohammedan power is, we think, unquestionably the main fulfilment of this symbol; but it is almost equally clear that it had a precursive fulfilment, on a smaller scale, in the person and history of ANTIOCHUS EPIPHANES. His career accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the Holy Spirit, as one subject of the prophecy. For seventeen centuries all expositors, Jewish and Christian, held that the prophecy referred to Antiochus. The Books of Maccabees

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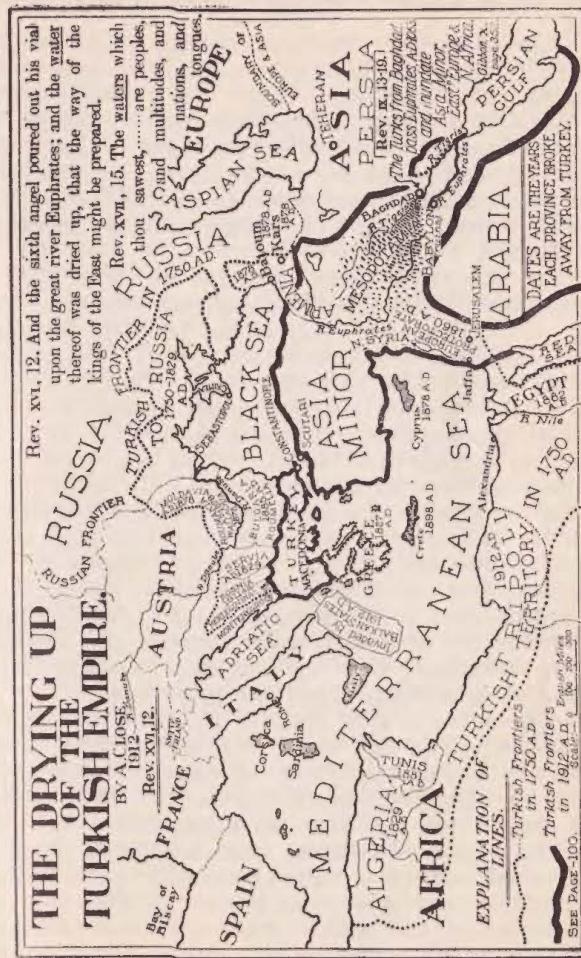
record his career with great detail, and trace in it, as does Josephus, the fulfilment of the predictions of this Little Horn. But Antiochus never waxed "exceeding great," he never "threw down the place of the sanctuary," though he took away the Daily Sacrifice; and he lived too near the time when the prophecy was given, to be the full and proper fulfilment of it, *seeing it is said of the vision, "it shall be for many days," "at the last end of the indignation."* Besides this, the time of the desolation effected by Antiochus,—just three years,—does not in any way, or on any system, correspond with 2,300 days; so that we are driven to regard this, as one of those prophecies, which has undoubtedly had a double fulfilment, like Hosea xi. 1; or Psalm lxxii. Antiochus was a precursive Little Horn, Mohammedanism is the full and proper reality intended by the symbol.

A certain freedom in the construction of terms must be allowed in the case of all such double predictions, because the Holy Spirit, having more than one event in view, and selecting for description mainly those features which are common to both, may also introduce *some*, peculiar to the one or to the other.

Antiochus Epiphanes, the Romans, and the Mohammedans, have all taken part in accomplishing these predicted desolations of Jerusalem. The first two took away the Daily Sacrifice, the second cast down the Sanctuary, all three have defiled the place of the sanctuary, and trodden it under foot, and by the last two especially have the "mighty and holy people" been "cast down," and "stamped upon," and "destroyed." But as the Roman power cannot be represented as "a Little Horn" arising out of one of the four kingdoms into which Alexander's empire was divided (Dan. viii. 9), whereas both Antiochus and Mohammed can, we conclude that they mainly are referred to in the prediction, and *especially the latter*.

It must be borne in mind that no sooner did the Roman Empire cease to tread down Jerusalem, than the Moslem power began to do so, and has continued

The Rise, Decline and Fall of Turkey.



The Eastern Roman Empire passed away at the Fall of Constantinople in 1453 A.D., and the Mohammedan Power reached its height two centuries later. Since then it has been steadily drying up.

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to do so to this day. The utmost efforts of Christendom, expended in eight different crusades, failed to drive the Moslem out of the Holy Land; for twelve centuries he has defiled the sanctuary, and stood up against the Prince of princes, casting down the Truth to the ground, practising and prospering; but it is written that when this period of 2,300 years comes to an end, "he shall be broken without hand," and "then shall the Sanctuary be cleansed."

First, then, with reference to the earlier of the two terminations of the 2,300 years already named:—from B.C. 457, 2,300 years leads to the incipient beginning of the Cleansing of the Sanctuary, in A.D. 1844, when Turkey signed the first Decree of Toleration. Let it be remembered that all great movements have almost imperceptible commencements, just as great rivers spring from little brooks. Israel's restoration and the destruction of Mohammedan rule, i.e. "the cleansing of the sanctuary," are not events to be accomplished in a day or in a year, any more than the overthrow of the city and temple and national existence of the Jewish people, was accomplished in a day or in a year. From Ephraim's earliest down to Judah's latest captivity, a hundred and sixty-eight years elapsed; and similarly at the restoration, from the first edict of Cyrus to the second of Artaxerxes, ninety-two years elapsed.

We need not marvel then to find that this greater restoration, from this more than thirty times longer dispersion, should apparently be destined to occupy a period of seventy-five years. In the year 1844, for the first time since the days of Mohammed, when the sanguinary laws of religious intolerance were enacted, the Turkish Sultan was obliged by the European Powers, to promise to relinquish the practice of executions for apostacy and to make a decree granting religious toleration.

Of course the promise has been broken, but it marked a stage in the loss of Turkish independence.

From that date to the present time, a process of elevation and incipient restoration of Israel has been

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going on. It has been so quiet, so gradual, so unobtrusive, that few have noticed it; the turn of the tide has taken place, but the current has not yet set sufficiently strongly in the other direction, to attract attention, yet the careful observer cannot fail to note the evident and rapid fall of Turkey and the incipient revival of Palestine. **Jerusalem has not yet ceased to be trodden under foot;** but what of the two great Powers which for eighteen hundred years (with a few brief intervals) have successively trodden her down—Rome, and the various forms of that Mohammedan power, whose present head is Turkey?

Rome trod down Jerusalem in the days of Titus, and Turkey holds her down now. Rome cast her to the ground, and when she was down, Turkey set its foot on her neck. Rome hurled her to the dust, Turkey trampled her in the mire; Rome destroyed God's Temple and ploughed up the sacred site on which it stood, Turkey maintains the Mosque of Omar on that sacred site; and on the holy hill where Abraham offered Isaac, where David offered the oxen of Araunah, where Solomon built his Temple, and where the Lord Jesus, the Son of David, cast out all that was unholy, there, by Turkish authority now stands a Mohammedan mosque, and there no Jew is permitted even to set his foot.

The second starting-point from which these 2,300 years may be dated, is the era of the Seleucidæ, B.C. 312. **The Seleucidæ were the race of monarchs** descended from Seleucus Nicator, one of the four notable horns of the he-goat, from which Antiochus Epiphanes sprang.

AS THIS ERA OF THE SELEUCIDÆ, LONG USED BY THE JEWS THEMSELVES, AND STILL EMPLOYED BY THE **NESTORIANS** AND OTHER EASTERN NATIONS, IS DATED FROM THE GREAT FOUNDER OF THE DYNASTY OF THE PRECURSORY "Little Horn," it is not an unsuitable point of departure. The period of 2,300 years measured from it, and reckoned in lunar years, runs out in A.D. 1919-20, **seventy-five years** later than its first termination in 1844, and the same year as the main

The Era Between 1844 and A.D. 1920.

measurement of the Times of the Gentiles, dated from Nebuchadnezzar's overthrow of Jehoiakim, King of Judah, B.C. 602.

Is this period of 75 years from 1844 to 1919-20 to be the era in which the 2,300 years are to run out and the Turkish Empire, or Eastern Little Horn, driven from the Holy Land, and possibly completely broken without hand as an Empire? Time will declare, so let us watch and wait.

The difference between 2520 true Lunar and the same number of true Solar Years is **seventy-five years**. In other words, the seventy-five years added in the prophecy is exactly equal to the epact of the whole "Seven Times." If 2520 lunar, and the same number of solar years begin together, the former will run out seventy-five years before the latter. The seventy-five years added to the "Times of the Gentiles" are equal to the epact of that great dispensational period.

The skilful navigator does not throw away his Chart and Pilot because he mistakes occasionally one headland for another further on. He on the other hand is still more watchful, and ponders his Sailing Directions more and more.

Ministers however act on the opposite principle. Because some inadvertent commentators have made mistakes, they throw away the whole Guide Book and say to the weary voyager, "Now don't look out for land or signs of the end of the voyage; just run right on, full speed, and when you run up on the shore you will know you are there"! That is how our Twentieth Century Ministry advise men to treat God's great Pilot Book to the life beyond! "Don't take any notice of signs" they say.

This is no exaggeration of the facts. Let any reader speak to ten ministers of the gospel about the Approaching End of the Age and the signs we are now witnessing, and nine out of the ten will arch their brows and point to the mistakes of the past, and then look wise. But is it real wisdom? No! It is folly, and disobedience to Divine commands.

Jesus Christ said Watch! What for? What for?

END OF PART I.

THE
DIVINE PROGRAMME
OF
EUROPEAN HISTORY.
BY
ALBERT CLOSE.

**CALENDAR OF LEADING EVENTS
OF CHURCH HISTORY FOR THE
LAST 1900 YEARS.**

"ROME was not built in a day," it is commonly said, and assuredly the Roman Catholic Church did not burst full-blown upon the world. She rose into power gradually, as the old Roman Empire decayed and passed away.

The Church of Rome gradually introduced heathen Babylonian rites, ceremonial and doctrines into the Christian Church until, in the course of ages, these completely supplanted the doctrines and teachings of Christ and the Apostles. To-day the doctrines of the Church of Rome are those of Ancient Babylon simply tinted and varnished with Christian names and titles. Hislop in his *The Two Babylons* clearly traces the Mass, Extreme Unction, Purgatory, Prayers for the Dead, Idol Processions, Relic Worship, the Rosary, and the Worship of the Sacred Heart, the Priest with the Shaven Crown, the Host, Holy Water, Adoration of Images, Celibate Priests, Pontifex Maximus, etc., etc., to Ancient Babylon. Christ and the Apostles never taught these strange doctrines, and they are not in the New Testament. Where did they come from? From the old Pagan religions of Pagan Rome, Greece, Egypt, and Babylon.

The Seventy Weeks of Years Before Christ Came.
DAN. ix. 24—27.

The following Calendar, taking the Crucifixion of Christ as the starting point, may prove helpful to those not acquainted with these facts, in tracing the rise of the Romish apostacy. It has been taken chiefly from much more extended Calendars in Elliott's *Horæ Apocalypticæ*, and Dr. H. Grattan Guinness' *Approaching End of the Age*.

Note how the period of 1,260 Years extends between the great *Hill-Tops of History*, and has again, and again, and again marked stages of development and downfall in the history of the Papal and Mohammedan powers. Twelve Hundred and Sixty Years seems to be one of the great rounds of God's Chronometer. Man has his little twelve hours' chronometer, which makes its round in twelve hours, God has His great Astronomic Chronometer, which seems to strike when 1,260 years from great starting-points in Papal and Mohammedan history have run their course. 1260 years is an astronomic cycle.

DAN. ix. 24. SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

From the issuing of the Command by Artaxerxes the Persian, B.C. 457, to restore and to build Jerusalem, to the Crucifixion of Christ there extend SEVENTY WEEKS OF YEARS, or 490 years. (See Ezra, Chaps. vi. and vii.)

Foundation of the Christian Church, A.D. 33.

This great prophecy was fulfilled to a day on the year-day scale of symbolic prophecy, and supplies us with the key to all other symbolic prophecy. **Christ is the centre of all and everything.** The symbolic prophecies centring round Him were fulfilled on the Year-Day scale, so are all others, when they form part of a symbolic prophecy.

33 A.D. DEATH, RESURRECTION and ASCENSION OF CHRIST.

33 Foundation of the Church of Christ at Jerusalem.

33 CHRIST'S ASCENSION, May A.D. 33 (received Chronology).

35 Formation and consolidation of the Church of Jerusalem. Acts ii. 42—47; iv. 32—37; v. 13, 14, 34—40.

STEPHEN'S MARTYRDOM. PAUL'S CONVERSION. Damascus. Acts ix. 19.

Three years partly in Arabia, Gal. i. 17, 18; partly in Damascus under Aretas. 2 Cor. ix. 32, 33; Acts ix. 23—35.

ST. PAUL'S MISSIONARY JOURNEYS, &c.

40 PAUL'S VISITS TO JERUSALEM—

1st, to see Peter. Gal. i. 18; Acts ix. 26—28; xxii. 17—21; Rom. ix. 32.

2nd visit, with alms for famine. Acts xi. 30; xii. 25. Home Mission in Tarsus and Cilicia. Acts ix. 30; xi. 25; xv. 23; Gal. i. 21; 2 Cor. xi. 23—37. Antioch, for a "whole year." Acts xi. 26.

47-50 PAUL'S FIRST GREAT MISSIONARY TOUR. Acts xiii. 2, 3.

49 Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe; return by Perga and Attalia. Acts xiii. and xiv. Antioch: "There they abode a long time" (1 year?). Acts xiv. 28.

PAUL'S THIRD VISIT TO JERUSALEM. Acts xv. 2—30.

50 PAUL'S SECOND GREAT MISSIONARY TOUR. Acts x. 40. Syria, Cilicia, Lycaonia, Phrygia, Galatia, Mysia, Troas, Philippi, Thessalonica, Athens, Corinth (Corinth 1½ years). Acts xviii. 11; Books written—1st and 2nd Thess.

Return by Ephesus, Caesarea, to Jerusalem, Antioch (stayed there some time). Acts xviii. 23.

52 PAUL'S FOURTH VISIT TO JERUSALEM—"The feast." Acts xviii. 21, 22.

Harnack and the Early Date of the Gospels.

- A.D. 54** PAUL'S THIRD GREAT MISSIONARY TOUR—Phrygia, Galatia, Ephesus (at Ephesus stayed $2\frac{1}{2}$ years), Macedonia, Achaia, Corinth (3 months). Acts xix. 1—10; xx. 3; Books written—Gal., 1 Cor., 2 Cor., Rom.
- 55 Return by Macedonia, Troas, Miletus, Tyre, Caesarea, Jerusalem.
- 57 PAUL'S FIFTH VISIT TO JERUSALEM—Pentecost and tumult. Acts xx. 16; xxi. 17—27. Imprisonment at Caesarea for two years. Acts xxiv. 27.
- 59 Voyage and shipwreck at Malta, Oct. and Nov., 59. Acts xxvii. 9. Winter at Malta. Acts xxviii. 11.
- 60 Arrival at Rome in the spring of A.D. 60. First imprisonment at Rome for two years; ends in spring of A.D. 62. Acts xxviii. 26—30; Books written—Col., Philemon, Eph., Phil., Spain (?).
- 50-60 Gospel of Mark written (Harnack, A.D. 1911). Books of MATTHEW, LUKE, and ACTS written before A.D. 70. See *Date of the Acts and Synoptic Gospels*, Harnack, A.D. 1911.*

* Harnack has recently abandoned the post A.D. 70 date of these gospels. Sir Wm. Ramsay's researches in the East has confirmed the earlier dates of origin. The New Theology organs, the *Christian World* and other Rationalist religious papers, edited by self-styled "advanced thinkers," were strangely silent on this point when Prof. Harnack, of Berlin University, declared before the Archbishop of Canterbury and the cream of the scholars of Britain, in the Queen's Hall in 1911, that he saw no reason now to think these books were written after A.D. 60. They published whole pages concerning Harnack and his lecture; the *British Weekly* alone, of our great religious papers, reported his supremely important pronouncement concerning the early origin of these Gospels. Why this silence? These Rationalist religious papers, and the "profound thinkers" who write for them, have for years been teaching that these books were written after the Destruction of Jerusalem, or after A.D. 70. They cannot believe that our Lord Jesus Christ was Deity and a Prophet who foresaw and foretold in wonderfully minute detail the Destruction of Jerusalem and the scattering of the Jews. Therefore they contend Luke xxi. 20—24 was written after A.D. 70,—after Jerusalem had been destroyed. These facts explain their silence respecting Harnack's latest pronouncement. The denial of our Lord's Deity and eternal self-existence lies at the root of this silence. The *Christian World* correspondent of Feb. 9th, 1911, stated that he specially sought for some pronouncement on the questions of the

Jesus Christ, a Historical Character: Pagan Records.

- 63 A.D. PAUL'S FOURTH MISSIONARY TOUR—Crete, Ephesus, Macedon, Nicopolis, Corinth, Miletus. 1 Tim. i. 3; Tit. i. 5; iii. 12; 2 Tim. iv. 13—20; Epistle to Hebrews written (?).
- 65 Second imprisonment at Rome. 2 Tim. i. 8—17; Books written—1 Tim., Tit., 2nd Tim.
- PAUL'S MARTYRDOM: "Henceforth there is laid up for me a crown of righteousness."
- 64 Great Fire at Rome. Christians accused of having caused it, suffer cruel persecutions. This first persecution lasted four years.
- JOSEPHUS, a contemporary of the apostles, writing specially for Pagans, has left on record (*Antiquities*, Book XX., ch. 9), that:

"Ananus assembled the Jewish Sanhedrim and brought before it James, the brother of Jesus Who was called the Christ, and others, to be stoned as infractors of the law."

TACITUS, the Roman historian, who lived about 52—120 A.D., wrote in his *Annals*, which deal with the period from A.D. 14 to 68 (Book XV., 44):

"Christus, the Founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberias."

He relates what measures were taken to eradicate Christianity and its adherents; how the early Christians were "covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and, when day declined, burnt to serve for nocturnal lights. . . ."

PLINY THE YOUNGER, also a Roman and a friend of Tacitus, lived about 62—114. He was appointed Pro-consul of Bithynia, a province of Asia, 103 A.D. While there he wrote to Trajan, the Emperor, respecting certain persons who had been charged before him with being Christians. He says (Bk. X., Letter 97):

day, yet here was a pronouncement of the first magnitude passed over in silence! Would there have been silence had Harnack attributed their origin to A.D. 80—100?

Our Lord Foretells the Destruction of Jerusalem.

"They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a certain day, before it was light, and sing among themselves [alternately] a hymn to Christ as God, and bind themselves by an oath [not to commit any wickedness, or be guilty of theft, or robbery, or adultery, never to falsify their word, or to deny a pledge committed to them when called upon to return it.]"

LUKE XXI. 20—24.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the *Times* of the Gentiles be fulfilled.

70 A.D. Destruction of Jerusalem by the Romans. Jews led captive into all nations. Slave markets of the world glutted with Jewish captives; 90,000 sold at Alexandria alone. Our Lord's prophecy in Luke xxi. fulfilled. See Deut. xxviii. 68.

ROMAN MEDAL STRUCK TO COMMEMORATE THE

CAPTIVITY OF JUDÆA.

DESTRUCTION OF JERUSALEM BY TITUS, A.D. 70.

96 The Divine Programme of the Ages revealed to St. John in the Isle of Patmos. Rev., Chaps. i.-xxii.

The Pagan and the Papal Martyrs.

98 A.D. Close of New Testament Canon.

140 Early aggression of the Church of Rome.

254 Cyprian, a prominent Bishop in the Church, teaches that the Bishop of Rome is the successor of St. Peter, and that the Church of Rome is entitled to precedence from importance of the city, but not in point of jurisdiction.

260 Emperor Gallienus' *Edict of Toleration*. Christianity became for the first time a "religio-licita"—a lawful method of worship.

282 Fifth Seal. Martyrs slain under Pagan Rome. Rev. vi. 9.

Let it be observed that there are two great companies of martyrs prefigured in the Apocalypse: 1st, those in Chap. vi. 9; 2nd, the great group in Chap. xv. These two great companies agree perfectly with the facts of history. Our greatest expositors regard the company in Chap. vi. as the martyrs slain by Pagan Rome, and the company in Chap. xv. as those slain by Papal Rome.

Immediately after the vision in Chap. xv. comes the chapter dealing with the vials of wrath, or retribution for these Papal persecutions.

296 Origenist controversy. Beginning of divisions in the Christian Church. Early New Theologies.

300 Porphyry, the Pagan writer, first attacks the authenticity of the Book of DANIEL, and attributes its origin to B.C. 164 instead of B.C. 600.

312 Conversion of the Roman Emperor Constantine.

317 Rise of Arianism, A.D. 317. This NEW THEOLOGY occasions Council of Nice. Second stage in division of Christendom.

320 First public building erected for Christian worship by permission of Roman Government.

323 One half the inhabitants of the Roman Empire profess Christianity, which is now the religion of the State.

325 Council of Nice, attended by 318 Bishops.

336 Arian Council of Constantinople. DIVISION OF CHRISTENDOM. The first controversial war. The Church henceforth divided against itself. A NEW THEOLOGY.

The Rise of Antichrist When the Roman Empire Fell.
2 THESS. ii. 1—12.

- 372 A.D. St. Patrick founds his Church of Primitive Christianity in Ireland, wholly independent of Rome.
 375 Roman Emperor Gratian renounces the Babylonian title of *Pontifex Maximus*. The Bishop of Rome then adopts it, and thus becomes the direct successor of the Ancient Babylonian High Priest, and Head of the modern Babylon the Great.
 375 EARLIER TRUMPETS (Rev. viii.) OVERTHROW OF ROMAN EMPIRE.
 410 SACK OF ROME BY ALARIC THE GOTH.
 416 Innocent I., Bishop of Rome, requires all the Western Churches to conform to the customs of the Church of Rome.
 455 Vandals under GENSERIC plunder Rome.
 476 END OF WESTERN ROMAN EMPIRE, 22nd August. ODOACER, king of the Heruli (Rev. viii.) overthrew ROMULUS AUGUSTULUS, the last of the Western Roman Emperors.

The early Christians believed that Christ's Second Coming was surely to take place in their own days. The Thessalonians even sold their goods and gave up their secular callings and sat down to wait for the return of our Lord.

St. Paul in 2 Thess. ii. 1—12 reproves them for being carried away by mistaken teachers. He tells them that the Second Coming was not to take place until there came a falling away from the faith of Christ, and the ANTICHRIST, or MAN OF SIN, should arise. He then describes the character of the coming Antichrist and his monstrous claims and blasphemous pretensions, which have all been perfectly fulfilled by the Popes of Rome.

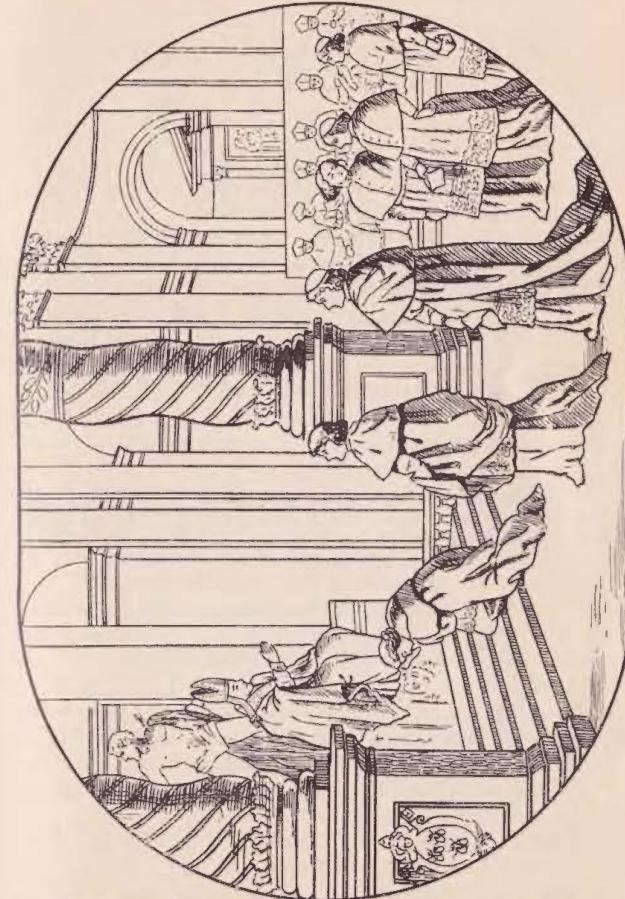
In 2 Thess. ii. 3—9 St. Paul thus describes the twelve hundred years of *falling away* during the Dark Ages, and the character of Antichrist:

3. Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition ;

4. Who opposeth and exalteth himself above all that is called God, or that it worshipped ; so that he as God sitteth in the Temple of God, shewing himself that he is God.

ANTICHRIST SITTING IN THE "TEMPLE OF GOD" IN ROME PRETENDING HE IS GOD.

St. Peter's Church is professedly Christ's Seat in the Visible Church, but Antichrist sits in His place. Picart, a Roman Catholic authority on Roman



From a Roman Painting. See Elliott's *Hora*.

Ceremonial, describing the scene at the adoration of the Pope in St. Peter's, says : "He (the Pope) presides in THE TEMPLE OF THE LORD."

Pope Pius Xth, when Archbishop of Venice, said : "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks."—*The Catholique Nationale*, July 13th, 1895.

When Pagan Rome Fell Antichrist Rose.

5. Remember ye not, that, when I was yet with you, I told you these things ?

6. And now ye know what withholdeth that he might be revealed in his time.

7. For the MYSTERY OF INIQUITY doth already work : only he who now letteth will let, UNTIL HE BE TAKEN OUT OF THE WAY.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming :

9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

From Irenaeus (A.D. 115-190), the disciple of Polycarp, the contemporary of St. John, we first hear that the hindrance to the full development of Antichrist, mentioned by St. Paul when he was with the Thessalonians and alluded to in his Second Epistle, was THE ROMAN EMPIRE ; and from him downwards the fathers are unanimous in this assertion. Hippolitus, who was martyred about A.D. 235, in his treatise on *Christ and Antichrist* expressed the view that Antichrist would in everything affect resemblance to Christ. He wrote :

"THE SEDUCER will seek to appear in all things like the Son of God. As Christ a Lion, so he a lion; as Christ a King, so he a king; as Christ a Lamb, so he a lamb, though inwardly a wolf; as Christ sent out Apostles to all nations, so will he similarly send out false apostles."

History tells us that when the Roman Empire was taken out of the way the blasphemous and persecuting Papal Power was revealed, and the Popes ruled Western Europe from the old throne of the Cæsars. (*Hore Elliott*, iv. 284.)

St. Paul did not expose the early Christians to needless danger, so Chrysostom says, which he would have done if he had told them plainly in writing that the Roman Empire was to pass away and be supplanted by another power ruling from Rome.

Cardinal Manning in his *Temporal Power of the Pope* says: "The abandonment of Rome (by the Emperors) was the liberation of the Pontiffs, and from that hour no sovereign has ever reigned in Rome except the Vicar of Christ." These words were written in 1860 before the Temporal Power fell. Another Sovereign has reigned in Rome since 1870.

PAGAN HIGH-PRIEST AND KING CARRIED IN GOD-LIKE STATE.

From Hislop's *Two Babylons*.

When the Roman Empire was TAKEN OUT OF THE WAY the Papal Power rose, and the Popes immediately arrogated to themselves the old Babylonian office and title of PONTIFEX MAXIMUS, and were carried in State in the same manner as the old Babylonian Priest-Kings were. (See next page for illustration of the Papal Priest-King being carried in God-like state.)

POPE LEO X. AS THE LION OF THE TRIBE OF JUDAH.

REV. X. 3.



THE USURPER.

A Medal Struck at Rome by Leo X. just before the Reformation.

THE POPE CARRIED IN GOD-LIKE STATE LIKE THE ANCIENT BABYLONIAN PONTIFEX MAXIMUS.

CHRIST, the King of Glory, entered Jerusalem "meek and sitting upon an ass."—MATT. xxi. 5.



From a Roman Painting. See Elliott's *Hornet III.*

2 THESS. ii. 9: "Even him, whose coming is after the working of Satan, with all power and signs and lying wonders."

The Pope holds in his hand his chief LYING WONDER, the Host, a bit of dough transformed, he asserts, into the real Flesh and Blood of Christ. This very doctrine was a part of Ancient Babylonian Worship.—Hislop's *Two Babylons*, pp. 227-240.

God's 1260 Year Chronometer Strikes Again.

The Jesuit Futurist interpreters, without a word of Scripture warrant, assert that this "let" is the Holy Spirit, who is to be taken out of the world previous to the manifestation of their imaginary future Antichrist.

492 A.D. Gelasius, Bishop of Rome, compiled the Mass. This Unbloody Sacrifice was part of the ancient Babylonian worship. Gelasius simply tinted and varnished this Pagan rite, and tacked on to it the name of Christ. See Hislop's *Two Babylons*, pp. 227—240.

526 Felix III., Bishop of Rome, introduced Extreme Unction as a Sacrament.

532 DIONESIUS THE LITTLE, a Roman Abbot, introduces the custom of dating from the Birth of Christ, instead of from the Year of Rome. He made a mistake of from four to six years, which has never been rectified, as it would disarrange the dates of all documents in Christendom. We now know that Christ was born from four to six years earlier than our dates lead us to believe.

583 EASTERN ROMAN EMPEROR JUSTINIAN'S DECREE.

Decree of Justinian, Emperor of the Eastern Roman Empire, constituting the Bishop of Rome "HEAD OF ALL THE HOLY CHURCHES, AND OF ALL THE HOLY PRIESTS OF GOD."

688 From this date there extend:—

1260 LUNAR YEARS to A.D. 1755, period of the great outbreak of infidelity in France. This outbreak, by undermining all faith in God, fitted the rising generation for the frightful atrocities of the Reign of Terror in 1793 (the First Vial, Rev. xvi.)

1260 CALENDAR YEARS to A.D. 1774. Accession of Louis XVI., the commencement of era of French Revolution.

1260 SOLAR YEARS to A.D. 1793, execution of Louis XVI., and of Queen Mary Antoinette, and REIGN OF TERROR, and overthrow of the Roman Catholic Church in France.

560 John III., Bishop of Rome. Great Ornamenter of Churches.

590 Gregory the Great, last of the Latin Fathers, and the

Gregory the Great Introduces Babylonian Chaunts.

first in the modern sense of the word of Popes. Stands at the meeting place of Ancient and Mediæval History.

590 A.D. Gregory did more than any other "to set the Church forward upon the new lines on which henceforth it must travel to constitute a Latin Christianity."

Gregory introduced into the Church of Rome what are now termed the Gregorian Chaunts. He took them from the Chaldean or Babylonian Mysteries, which had long been established in Rome. These chaunts were largely composed of Lydian and Phrygian tunes; these tunes were the sacred music of the great Pagan god Kamut. (Hislop's *Two Babylons*, p. 32.)

597 Augustine lands in Kent and converts the Pagan King Ethelbert, his French Queen being already a Christian.

607 EASTERN ROMAN EMPEROR PHOCAS' DECREE.

Decree of the Emperor Phocas conceding to Boniface III. THE HEADSHIP OVER ALL THE CHURCHES OF CHRISTENDOM.

A stone column known as "*The Column of Phocas*," still standing in Rome, was erected by Boniface III., 608—615 A.D., to commemorate Phocas and this important concession.

From DATE OF THE DECREE OF PHOCAS, A.D. 607, there extend:—

1260 LUNAR YEARS to A.D. 1830. Revolution (French). Abdication of Charles X.

1260 CALENDAR YEARS to A.D. 1848—9. REVOLUTION. Abdication of Louis Philippe. Flight of Pope from Rome, Nov. 24th, 1848; Roman National Assembly divest the Pope of all temporal power, 8th Feb., 1849.

1260 SOLAR YEARS to A.D. 1866—7. Overthrow of Papal Austria and Papal Kingdom in Italy. Total defeat of Austria by Prussia, Battle of Sadowa, 3rd July, 1866.

1260 SOLAR YEARS to A.D. 1866. Invitation of the Pope to all Catholic Bishops to meet at Rome to celebrate the 18th centenary of the Martyrdom of Peter and Paul, 8th Dec., 1866.

Capture of Jerusalem by the Saracens, A.D. 637.

559 Bishops and thousands of priests present at the Pope's allocution, 26th June, 1867.

607 A.D. Oecumenical or General Council summoned at Rome, 8th Dec., 1869.

PAPAL INFALLIBILITY DECREED, 18th July, 1870, followed next day by Franco-German War, which necessitated the withdrawal of the French troops stationed in Rome, and thus led to the downfall of the Papal Temporal Power.

1263 SOLAR YEARS TO TERMINATION OF PAPAL TEMPORAL POWER, 1870. 1260 SOLAR YEARS from the death of Phocas, A.D. 610.

610 MOHAMMED declares himself at the age of 40.

620 Pope Gregory abolished congregational singing in the visible Church and substituted the Gregorian Chaunts. Congregational singing revived at the Reformation, and ever since has been a prominent feature of worship.

622 Fifth Trumpet, Rev. ix. The locust woe on apostate Eastern Christendom.

Flight of Mohammed from Mecca to Medina; received as a prophet and prince.

July 16th, 622. TERMINUS A QUO of Mohammedan Calendar.

From the overthrow of Jehoiakim (Tbrone of Judah), by Nebuchadnezzar, B.C. 602, to the era of Hegira, 1260 LUNAR YEARS.

637 CAPTURE OF JERUSALEM BY THE SARACENS.

Baalbec occupied by the Saracens, 20th Jan., 637 A.D., Abu Obeidah having received orders at close of 636 A.D. to besiege Jerusalem, sent Yezid first with 5,000 men. They quote the verse from the Koran (ch. v. 24). "O people, enter ye into the holy land which God hath decreed for you." Elia, i.e., Jerusalem, holds out four months. Omar sent for, to whom the Patriarch Sophronius surrenders the city (Hegira 16, A.D. 637). Casarea surrenders 638 A.D. After this all the other towns in Syria surrendered. Conquest completed in 638 A.D.

MOSQUE OF OMAR ERECTED ON SITE OF TEMPLE. From the date of Nebuchadnezzar's burning the

God's 1260 Year Chronometer Strikes Again.

Temple, B.C. 587, 5 m., 10d.; to the setting up of the MOHAMMEDAN DESOLATION in Jerusalem, A.D. 637, there extend:—

1260 LUNAR YEARS (Mohammedan Calendar is Lunar).

637 A.D. From Omar's Capture of Jerusalem, A.D. 637, there extends:—

1260 LUNAR YEARS to A.D. 1860. Mohammedan massacre of 3,300 Christians at Damascus (9th July, 1860), followed by English and French intervention.

1260 CALENDAR YEARS to A.D. 1879. Total defeat of OTTOMAN Armies by Russia in 1877, followed in 1878 by British occupation of Cyprus and Protectorate in Asia. Berlin Treaty, depriving the Porte of its most important possessions in Europe, and binding it to introduce "necessary reforms," signed, 13th July, 1878, in the beginning the 1260th Calendar year from the summer of A.D. 637.

1260 SOLAR YEARS to A.D. 1897. Zionist Movement founded by the Jews of all nations, with the object of again settling the Jews in the Holy Land. Palestine, which is a Turkish Province, may any day break away from Turkey, and become a separate kingdom, as has Egypt, Greece, Servia, Bulgaria, Roumania, Montenegro, and other Turkish provinces.

641 Decline of the Eastern Roman Empire.

A LATIN CHURCH, A.D. 663.

663 Pope Vitalian enjoins the exclusive use of the LATIN TONGUE in the offices of DIVINE WORSHIP throughout Christendom, and thus completes the development of the Latin or Roman Church.

From the complete overthrow of Jerusalem by the Ancient Babylonian Power, the captivity of Jehoiachin, and of "All Jerusalem" in the 8th year of Nebuchadnezzar, B.C. 598, there extends:—1260 SOLAR YEARS to A.D. 663, the date of completion of the captivity of the Church of Christ by the modern Babylon, "*Babylon the Great*."

A.D. 663 thus bisects the period of "Seven Times" (2,520 solar years) extending from Babylonian overthrow of Jerusalem, B.C. 598 to A.D. 1928. What then? Time will declare.

Praying for Souls in Purgatory.

663 A.D. From A.D. 663 extend:—

1260 LUNAR YEARS to A.D. 1886. The year 1886 witnessed the introducing of the Home Rule Bill for Ireland in the British Parliament. This movement may lead to a temporary victory over Protestant principles, but ultimately may lead to the overthrow of Roman power in Britain and Ireland. See Rev. xvii. 16. The Irish Question may yet rouse the whole British Empire to realise the true character of Rome. The seed was merely sown in 1886. Time will declare. This movement may possibly lead to developments which may play a very important part in the final overthrow of Babylon the Great by the Ten Kingdoms which once owned submission to the Pope of Rome.

1260 CALENDAR YEARS to A.D. 1905. December, 1905, "Separation Law." French Government separates Roman Catholic Church from the State.

1260 SOLAR YEARS to A.D. 1928. What then? Time will declare.

682 Leo II. instituted the Babylon rite of Holy Water.

708 Custom of kissing the Pope's toe introduced.

754 Lombard's march on Rome. Pope Stephen II. calls on Pepin, King of the Franks, who responds to the appeal, sends his armies into Italy, defeats the Lombards, wrests their territory from them, and presents it to the Pope.

772 Pope Adrian I. sanctioned Images.

787 Grants of Temporal Possessions to the Popes increased by Charlemagne, King of France.

795 Leo III. grants indulgences for pardon of sin.

814 Cruel persecution of Paulicians.

904 Pope Sergius III. disgraced by vices.

956 Pope John XII., the Infamous, deposed for adultery and cruelty, and then murdered.

993 First instance of canonisation of a saint (Ulric, Bishop of Augsburg) by the Pope in a Lateran Council.

999 All persons required to pray for souls in Purgatory by authority of the Pope, Sylvester II.

1046 Capital punishment for "heresy" common.

The Emperor of Germany at Canossa.

- 1049 A.D. Leo IX., the first Pope who kept an army.
- 1073 **Gregory VII**, or Hildebrand, claims "ABSOLUTE AND UNLIMITED DOMINION OVER ALL THE STATES OF CHRISTENDOM, AS SUCCESSOR OF ST. PETER, AND VICAR OF CHRIST UPON EARTH."
- 1077 Gregory VII. compels Henry IV., Emperor of Germany, to stand barefoot at the gate of the Castle of Canossa three days in depth of winter, to implore his pardon for having dared to act as an independent sovereign.
- 1129 Laity forbidden by Council of Toulouse to read the Old or New Testament, excepting the Psalter, and that only in Latin.
- 1138 Doctrine of the Seven Sacraments established.
- 1148 Adoration of the **Host**.
- 1180 **Rise of Waldenses.** Persecuted from A.D. 1179. Excommunicated by Council of Verona, A.D. 1184. Oppose errors and corruptions of the Church.
- 1184 Waldo preached:—1. That the Pope is Antichrist. 2. That the Mass is an abomination. 3. That the Host is an idol. 4. That Purgatory is a fable.
- 1198 "WAR WITH THE SAINTS." By PAPAL ROME. "It was given unto him [Antichrist] to make war with the saints, and to overcome them" (Rev. xiii. 7). SYSTEMATIC WHOLESALE SLAUGHTER OF THE SAINTS BEGINS UNDER INNOCENT III.
- 1204 Act of kneeling at the Elevation of the Host enjoined at Cologne, and made a universal law in 1217 A.D.
- 1206 Early foundation of Inquisition.
- 1207 Bishop of Mentz resolves to exterminate the Waldenses.
- 1220 Albigenses murderously persecuted from 1208 A.D. in Languedoc, Provence, and Catalonia. In Beziers every soul in the city slaughtered.
- 1227 Rise of the Inquisition.
- 1233 Decree of Gregory IX., granting full persecuting power to the Dominican Friars, April 12th, 1233.
- 1237 The Vaudois, persecuted in the South of France, take refuge in the Alps, where the light of the Gospel had long been preserved. "THE ISRAEL OF THE ALPS."

Origin of Virgin Mary Worship.

- 1248 A.D. The goddess enshrined in the Church of Rome for the supreme worship of her votaries is the very Babylonian Queen of Heaven worshipped in Ancient Babylon, and the Son in her arms, the very counterpart of the Son of the Babylonian Queen of Heaven.

That festival, called LADY-DAY, celebrated at Rome on the 25th of March, in alleged commemoration of the miraculous conception of our Lord in the womb of the Virgin Mary, originated in Babylon. Before our Lord was either conceived or born that very day was observed in Pagan Rome in honour of Cybele, the Mother of the Babylonian false Messiah.¹

In Babylon she also bore the name of Mulitta, that is, "THE MEDIATRIX."

In the fourth century, when the Queen of Heaven under the name of the Virgin Mary was beginning to be worshipped in the Christian Church, the Pagan "Unbloody Sacrifice" of the Mass was also brought in. It was several centuries later when these were formulated as definite articles of Roman Catholic belief.

The purpose was to conciliate the devotees of Pagan Worship by tinting and varnishing pagan rites and ceremonies with Christian names and titles.

From the fourth century onwards Babylonian rites, titles, ceremonial, and festivals were adopted one by one, until in the course of centuries Christianity became nothing more than baptized Babylonian Worship tinted and varnished with Christian names and titles.

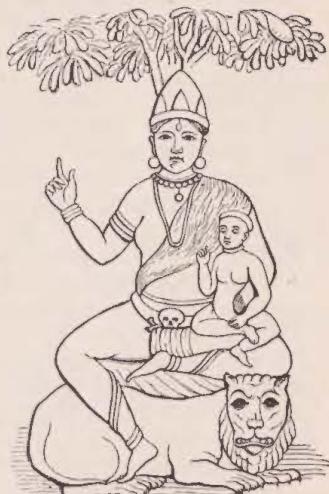
The Babylonians in their popular religion supremely worshipped this Goddess Mother and Son who was represented in Babylon in pictures and in images as an infant or child in his mother's arms.

From Babylon this worship of the Mother and the Child spread to India, Egypt, China, Japan, and in fact almost to the ends of the whole earth. When

¹ Hyslop, *The Two Babylons*, pp. 146, 229.

Madonna and Son from Babylon and India.

the Jesuit missionaries went to China and Japan in the sixteenth century they were astonished to find the Mother and Child as devoutly worshipped under heathen titles as the Virgin Mary and her Son were by Papal Rome; and that too in regions where they could not find the least trace of either the name or history of our Lord Jesus Christ.[†]

THE BABYLONIAN
MADONNA AND SON.GODDESS MOTHER AND SON.
FROM BABYLON.Hislop's *Two Babylons*, p. 28.AN INDIAN MADONNA
AND SON.GODDESS MOTHER AND SON.
FROM INDIA.¹ See Hislop's *Two Babylons*, pp. 28, 29, 110.

[†] It must be borne in mind that it is the Roman abominations which infidel writers find have their parallels and counterparts in ancient Pagan religions, and not the New Testament teachings of Christ and the Apostles. Atheistic writers like J. M. Robertson and Robert Blatchford do not distinguish between Romanism and Christianity. The doctrines of Romanism do exist in Ancient Pagan Religions, the doctrines and teachings of Christ and the Apostles do not.

Pagan Festival Days Still Observed.

1248 A.D. Another striking proof that worship of the Madonna and her Son came from Babylon and not from Palestine lies in the fact that the Italian Madonna is represented as of fair complexion with golden hair.

The Virgin Mary was a Jewess and her Son was a Jew. Jewish features are of a type and character peculiarly their own, and the hair is invariably black. The remarkable characteristic of the original Italian Madonnas is that they have nothing what-

INDIAN MADONNA AND SON.

GODDESS MOTHER AND SON. FROM INDIA.¹
The infant Crishna (the black god) in the arms
of the goddess Devaka.

ever of the Jewish form or features, but they do exactly resemble the Babylonian Madonna as found by Sir Robert Ker Porter among the ruins of Ancient Babylon during his tour in 1817—22 A.D.² Most of these Babylonian abominations were cast out of the Reformed Church of Christ at the Reformation. Many festival days still observed are old Pagan Festival Days. Christmas Day is not

¹ See Hislop's *Two Babylons*, p. 348. ² Ibid, 125.

The Papal Noonday and the World's Midnight.

✓ 1248 A.D. the day on which our Lord was born; it was an old Pagan festival, and the Church of Rome tacked the name of Christ on to it, and we still observe it as if it were the true date of Christ's birth. Easter and the Sacred Eggs, Extreme Unction, the Confessional, Purgatory and Prayers for the Dead, Idol Processions, Relic Worship, Clothing and Crowning of Images, the Rosary and the Worship of the Sacred Heart, the Sovereign Pontiff, College of Cardinals, Celibate Priests, Monks and Nuns; all these came from ancient Babylonian Worship.¹

1248 Bonaventura promotes worship of the Virgin Mary.

1254 Pope Alexander IV. established Inquisition in France.

1268 Papal Dominion at its utmost height.

1294 Pope Boniface VIII. proclaimed that God had set him over kings and kingdoms. Laid France and Denmark under Interdict.

1309 STATE OF EUROPE WHEN THE PAPAL POWER WAS AT ITS HEIGHT. In the year 1309 A.D. Pope Clement V. transferred his Court from Rome to Avignon, in France. With the entry of the Papal Court into France, corruption, immorality, and debauchery entered the country. The Holy See taught the French people all sorts of crimes, of excess, and luxury, not to forget the art of poison.

The poet Petrarch lived at Avignon, and was intimately acquainted with life in the Papal Court. In his letters he writes:—" You find there (at the Papal Court) . . . confusion, darkness, and horror. Vice and crime dwell within these precincts. I am only describing unto you what I have seen with my own eyes. I know from experience that you can find here neither piety nor charity, neither faith nor respect, nor fear of God; nothing sacred and nothing human. Friendship, decency, candour are absolutely unknown here.

" The hope for a future life is looked upon as a vain illusion. The Resurrection, the End of the World in Jesus Christ, supreme and absolute Judge,

¹ See Hislop's *The Two Babylons*.

Rise of the Morning Star of the Reformation.

1309 A.D. is counted among puerile inventions. Love of truth is considered madness; chastity, boorishness; decency, a shameful stupidity. Licentiousness, on the contrary, is considered greatness of soul, whilst prostitution here leads to fame and celebrity. The more vice one accumulates the greater the glory. A good reputation is looked upon as something very contemptible. What I am telling you here is known to everybody. These holy, debauched, and libidinous saintly old men, forgetting their age, their position and rank, fearing neither blame nor dishonour, spend in banquets and orgies their days which they ought to have employed in regulating their life after that of Christ."

1309 " Thus the unworthy prelates think to stop time, which is running fast. Satan, with an air of satisfaction, presides at their festivals, regulates their pleasures, and constantly finds his seat between the depraved old men and the young virgins, the objects of their nauseous amours. He is surprised to find that their sins by far exceed his temptations. I shall not speak of violation, rape, adultery, and incest. They are trifles at the Pontifical Court."

And so on the chronicler goes. **But what he writes no man dare print in English to-day.** Dean Milman, in his *History of Latin Christianity*, vol. vii., p. 453, breaks off his quotations from Petrarch's letters, remarking, "I must pause; I dare not quote even the Latin." Truly these were THE DARK AGES!

1316 Pope John XXII. pursues persecution begun by Innocent III.

1312 Pope Clement VI. urges forward the persecution of Vaudois.

1374 RISE OF THE MORNING STAR OF THE REFORMATION. WYCLIFFE, on his return from Rome, declares his conviction that the Pope is Antichrist. The Reformation thus really originated in Britain, in the nation whose children and offspring afterwards carried the Scriptures over the world.

See *Protestant Progress and Papal Claims*.

The Invention of the Art of Printing.

1378 A.D. Wycliffe translates the New Testament from the Latin and publishes it in English, and arouses the furious anger of the priests. Many readers were burnt at the stake with the copies of the Scriptures tied round their necks.

The Great Schism of the West. Two Popes, Urban VI. and Clement VIII., both of whom at the same time claimed to be head of the Church and Vicar of Christ upon earth.

1394 Boniface IX. and Benedict XIII.

1399 Jerome, of Prague, propagates Wycliffe's teaching in Bohemia.

1406 Gregory XII. also appointed Pope.

THREE POPES AT ONE TIME!!

Gregory and Benedict refuse to appear before the Council of Pisa, which appoints a third Pope, Alexander V. Each of the three Popes had his adherents, and each excommunicated the others!

1416 Martyrdom of Sir John Oldcastle, Lord Cobham. Burnt as a heretic.

1431 General Council of Basle and end of the Great Schism.

A SECOND PROCLAIMING OF THE HOLY SCRIPTURES TO THE WORLD AFTER THE DARK AGES.

Rev. x. 11: "Thou must prophesy AGAIN before many peoples, and nations, and tongues, and kings."

1438 INVENTION OF THE ART OF PRINTING. The "LITTLE Book" (Rev. x. 2). The old bulky Manuscript Bible reduced to a "LITTLE Book" by printing. The Bible was one of the first books printed, and thus was reduced in bulk to a "LITTLE Book," and at the Reformation was given back to the world, from which it had for centuries been withheld by the Church of Rome, Rev. x. 10, 11.

The British and Foreign Bible Society and the American Bible Society have together sent out nearly 300,000,000 copies of the Scriptures in 446 languages and dialects since 1804 A.D. Up to the year 1800 it is estimated that only about 6,000,000 copies had been circulated in only 40 languages.

1453 Fall of Constantinople. END OF ROMAN EMPIRE.

Prophecy of the Saracens and the Turks.

REV. ix. 1-21.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12. One woe is past; and, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of

Gunpowder; Fire, Smoke, and Brimstone.

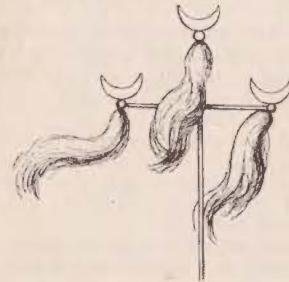
lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

THE TURKISH HORSE-TAILS STANDARD.

From Elliott's *Horse Apocalypticæ*.

The arms of a nation are often prefigured in prophecy. In the case of the Turkish power they were all important.

Our greatest historical expositors see in this prophecy a description of a new destroying agency by which the Horsemen overcame their enemies. They think it a plain reference to the GUNPOWDER and ARTILLERY of the Turks, which was first used at the siege and capture of Constantinople. Again, the frequent mention in this Chapter of the "horses' tails," and the fact that one of the Turkish military emblems is composed of horses' tails, surmounted by the crescent, as shown in the above engraving.

A Turkish commander once lost his Standards in an engagement, and no other being at hand he cut off the tail

John's Vision and Gibbon's Testimony.

of a horse and suspended it on the point of a spear, and rallied his men round it as a banner. Ever after it was used as a military emblem and standard.

Let the reader now notice briefly, in the order in which they are given, the other striking characteristics of the invading hosts which St. John beheld in this symbolic vision; and we shall see how, in the most remarkable manner, they confirm the application of this prophecy to the Turks, and, when taken all together, render the identification complete.

Especial attention is drawn in verse 16 to two facts impressed upon St. John in his vision of this scourge, namely, that the invading force was composed of "horsemen," and that it was *exceedingly numerous* (or, as it is expressed in Eastern hyperbole, "twice ten thousand times ten thousand.") Now precisely these two points are noticed by Gibbon. In words which seem the very counterpart of the prophecy he thus describes the invasion by the Turks: "*Myriads of Turkish horse overspread a frontier of six hundred miles*"¹

No less striking is the correspondence of their *appearance*. St. John says, "And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of jacinth and of brimstone." Historians tell us that "from their first appearance the Ottomans have affected to wear warlike apparel of scarlet, and blue, and yellow"—the very colours suggested in St. John's description of his vision. He adds that "the heads of the horses are as the heads of lions." This is an obvious symbol of the awe-inspiring fierceness of the advancing swarms of cavalry.

Now we come to what constituted the most remarkable feature, and that is *the means of destruction* employed by the invading horsemen. St. John thus describes what he saw in his vision: "And out of their mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone which proceeded out of their mouths" (vers. 17, 18, R.V.) It is impossible not to

¹ Gibbon, *Decline and Fall*, Chap. Ivii.

Appearance of Turkish Artillery in Action.

notice that here, by a twofold repetition, special attention is drawn in the inspired record of the vision to a remarkable means of destruction which would come into operation in the course of this scourge, enabling it to effect its purpose of killing the "third part" of men, as already explained, and therefore selected by Divine prescience as a prophetic symbol and characteristic of the judgment. Is there anything in history to solve the enigma, and to correspond to what St. John saw in vision? We think it can be shown that there is. Barnes has well remarked on these verses: "This is just such a description as would be given of an army to which the use of gunpowder was known. Looking now upon a body of cavalry armed with fire-arms, or batteries of horse artillery in the heat of an engagement, it would seem, if the cause were not known, that the horses belched forth smoke and sulphurous flame." The use of musketry by the Turks in bringing to a successful issue their invasion of the Eastern third of the Roman Empire, and thus accomplishing the task, assigned to them under this Trumpet, of killing "the third part of men," is one of the established facts of history.¹ The novelty and extraordinary nature of such a feature, constituting, as Gibbon remarks, a complete revolution in the art of war, are precisely such as would lead to be especially dwelt upon in the prophetic portraiture. *Fire, smoke and sulphur* (a chief ingredient in the manufacture of gunpowder) are obviously appropriate for a figurative description of such warfare. Of course St. John knew nothing about this. He simply recorded what he saw. It is for us to interpret.

But there is yet a more striking detail to be noticed concerning the means of destruction by which this Turkish scourge succeeded in accomplishing its purpose. St. John thus further describes what he saw in vision: "For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads, and

¹ Gibbon mentions that gunpowder was invented and introduced into warfare about the middle of the fourteenth century, and that the Turks were not slow to avail themselves of such a means of conquest.

Turkish Guns with Serpent's Heads.

with them they do hurt" (ver. 19, R.V.) This is a passage that has caused great perplexity to commentators; yet the solution, when once we get the clue, seems obvious and clear. In this part of the symbolism there is indicated a still more terrible means of destruction than the small arms already described, and that is *artillery*, which, as Gibbon tells us, was the chief means by which the capture of Constantinople was effected.

We have seen that the horses with lion-like heads and mouths symbolised cavalry equipped with firearms; but here St. John sees a further means of destruction connected with the tails of the horses, as they appeared in the vision,—"their tails are like unto serpents and have heads; and with them they do hurt." Let the reader picture artillery going into action, and the appropriateness of the symbol will be seen at once. Indeed, it is difficult to imagine how this potent means of destruction could have been, some 1,300 years before its invention, more strikingly and vividly indicated, in conformity with the imagery of the prophetic vision. The cannon dragged behind the horses, and swung round in order to open fire and inflict destruction, seem obviously to correspond to the "tails" behind the horses which St. John saw in vision, and of which he says that "with them they do hurt."

Dr. Craven, in *Lange's Commentary*, has some interesting remarks on this, which should carry conviction. He says: "In *Webster's Dictionary* we find the following as the second definition of 'Basilisk': 'In military affairs a large piece of ordnance, so called from its supposed resemblance to the serpent of that name, or from its size. This cannon carried an iron ball of 200 pounds weight, but is not now used.'¹ Such were the cannon with which the Turks moved to the assault of Constantinople. These long, serpent-like instruments of destruction, dragged breech fore-



¹ Elliott gives the above engraving from a contemporary authority of one of these long, old-fashioned cannon, ending in an animal's head with open mouth.—*Hor. Apoc.*, i, 514.

The State of Europe Before the Reformation.

most in the rear of the companies that served them, might well have been described in symbol as *tails, like unto serpents having heads*; and the power by which the Turkish armies breached the walls of Constantinople, and thus subjugated the Eastern third of the old Roman Empire (chap. ix. 18) was in these *tails* and the *mouts* of these heads.”¹

Dr. Craven adds the further weighty observation, which may be taken to apply not merely to the Trumpet series, but to the whole system of the historical interpretation of the book of Revelation—namely, that “the resemblance is not merely between the individual symbols and the events which have been adduced as fulfilling them respectively, but it is a resemblance between the entire series regarded as a whole, and the entire course of history—it extends to the relations of the symbols to each other, their succession and mutual proportions.”²

1457 A.D. Church of the Bohemian and Moravian Brethren founded from the remnant of the Hussites.

1483 Birth of Luther and William Tyndale.

1487 Pope Innocent VIII. inaugurates a crusade against the Waldenses in Piedmont, encouraged by promise of Plenary Indulgence (Papal Bull), 1487 A.D.

1498 SAVONAROLA, converted Dominican, for preaching necessity of reform in the Church, condemned to death by the order of Pope Alexander VI.; tortured and burnt at Florence.

Savonarola preached with trumpet voice that BABYLON THE GREAT is the Church of Rome.

1503 Pope Alexander VI., or Roderic Borgia, a monster of wickedness, poisoned at a feast by drinking of a bowl his son had prepared for another.

“Imagination could not conceive such a monster as Alexander. Men go with gold to the palace to buy

¹ Lange's *Commentary on the Revelation*, p. 215. ² This consideration is sufficient of itself to show the futility of the attempt made by some to reconcile Historicism with Futurism by saying that both are true. No one can rationally effect a repetition of the entire course of history.—*Daniel and the Revelation*, p. 333 (Tanner).

The Criminal Records of Europe.

1503 A.D. the Mysteries of the Faith. Everything can be had for money—dignities, honours, marriages, dissolution of marriage, divorces. Crimes grosser than Scythian, acts of treachery worse than the Carthaginian, are committed without disguise in the Vatican itself under the eyes of the Pope. There are rapes, murders, incests, debaucheries, cruelties exceeding those of the Neros and Caligulas. None are spared, not even the highest. Licentiousness, past description, is paraded in contempt of God and man. Sons and daughters are polluted. Harlots and procuresses are gathered together in the mansion of St. Peter. On All Saints' day fifty women of the town were invited to dinner. The details of what followed are totally unmentionable. Gold is gathered in from all quarters. Indulgences are sold in all churches of Christendom to provide a portion for the Pope's daughter, Lucretia. The son, Caesar Borgia, is so like his father that it is hard to say which is the greater monster. The Cardinals of the better sort, if such there be, are silent, or affect not to see. They bought their rank with money. They preserve it with criminal compliance, and continue to speak smoothly to the Pope and praise and flatter.”

This description, quoted by Froude from *Burchhard's Diary*, was written a hundred years after Petrarch recorded what he saw at Avignon. When the professed “Vicar of Christ upon Earth” lived such a life in the Vatican itself, what must have been the state of the churches of Christendom that followed his teaching and example?

When Luther went to Rome, in 1510 A.D., to see the “Holy City,” he declared on his return to Germany that the wickedness that he witnessed was so awful that if Hell be a place, Rome must be built on the top of that infernal abode.

These two accounts cover the period of the Church of Rome's “golden age” when Europe was “most Catholic;” when, according to Roman Catholic writers, “Catholic civilisation produced conditions

False Irish Catholic Illegitimacy Records.

- 1503 A.D. of life, both moral and material among its people, much superior to that produced by Protestantism."*
- 1503 Pope Julius II. began the erection of St. Peter's Church at Rome.
- 1513 Pope Leo X. His grant of indulgences for crime precipitates the Reformation. Leo X. represented himself on Papal medals as THE LION OF THE TRIBE OF JUDAH, thus arrogating to himself a dignity which belongs to our Lord alone (Rev. x. 3).

* See *Protestant Progress and Papal Claims*. Cameron & Co., Motherwell.

After 400 years of Bible Truth circulating in Europe, we find the comparative moral state of the Roman Catholic and Protestant countries of Europe reflected in the criminal statistics of each country, as follows:—

At the present time the *criminals condemned yearly for murder* per million inhabitants runs:—United Kingdom, 5; Ireland, 11; Germany, 11; Belgium, 14; France, 16; Austria, 23; Hungary, 67; Spain, 83; Italy, 95. These figures are the average, and extend over a period of twenty years.—See Mulhall's *Dictionary of Statistics* under the head "CRIME."

Criminal statistics are much more reliable than are those for illegitimacy. In the case of illegitimate births in Papal countries, the priests have so many ways and means in their power of tampering with the statistics that they are never reliable. In Ireland, when the Old Age Pension Act came into operation, Government officials found it impossible to find the birth certificates or records of large numbers of applicants. Their births had never been registered!

In the case of Criminal Statistics, these are taken from Government records, with which priests have little opportunity of tampering.

This fact is clearly demonstrated in the case of Ireland in this twentieth century. The Criminal Statistics of Roman Catholic Ireland and of Irish Roman Catholics in England and Scotland are the worst in the whole British Empire by 50 to 400 per cent. On the other hand, the *registered* illegitimate births in Ireland are the lowest in the Empire. Why? The priest in the Confessional learns months beforehand of the unfortunate woman's fall, and manipulates the whole subsequent proceedings so as to best serve the interests of the Roman Church. In the case of Criminal Records, priests have little opportunity of tampering with official records, hence the startling contrast between the two.

The above facts demonstrate the value of the Sunday School in laying a firm foundation of truth and righteousness in the characters of our boys and girls. The countries with the high criminal records have few Sunday Schools. They have crossings instead of Christ; ceremonial instead of sound doctrine.

THE REFORMATION.

OCTOBER 31st, 1517.

ANTICHRIST'S CHARACTER.

Not an open Antagonist, but a Monstrous Hypocrite and Counterfeiter of Christ and Christianity.

1515 A.D. Tetzel. Shameless sale of indulgences.

1517. The REFORMATION. Luther nails his Ninety-Five THESES to the Church door at Wittenberg, Oct. 31st, 1517 A.D. Era of the "LITTLE BOOK OPEN" (Rev. x.)

Hippolytus, Bishop of Portus Romanus, who was martyred about A.D. 235-250, in his treatise "*Christ and Antichrist*," as previously stated, laid it down that the grand characteristic of the Antichrist would be that he would in everything affect resemblance to Christ; i.e., he would not openly antagonise, but would counterfeit Christ. He writes:

"The Seducer will seek to appear in all things like the Son of God. As Christ a Lion, so he a lion; as Christ a King, so he a king; as Christ a Lamb, so he a lamb, though inwardly a wolf; as Christ sent out Apostles to all nations, so will he similarly send out false apostles."

On referring to the history of the era of the Reformation, we find Pope Leo X. at his Coronation in A.D. 1512, at the very time when Luther was being prepared by God for his great work of the Reformation, applied to himself the HISTORY, TITLES, and OFFICES of Christ. He further employed at his Coronation, and applied to himself the very emblems and figures foreshadowed in this xth chapter of the Revelation, which our great historical interpreters almost unanimously regard as a Vision of the Reformation. The Vision, with explanatory comments on each verse, is given below. They are extracted from the works of Barnes, Elliott, Guinness, and other great expositors and scholars.

Besides direct evidence the Reader will find offered from time to time in the ensuing brief Exposition a species of indirect evidence, of the nature of what may be called *allusive contrast*.

Supposing the great subject of the Apocalyptic Revela-

The Divine Foreview of the Reformation.

tion to be the histories, in connection or in contrast, of Christ's faithful Church, and of Satan's great counterfeit Church, and of the world; so in the Eternal Spirit's fore-showings of the same in the Revelation, a similarly marked contrast must be expected to appear, on putting the Apocalyptic picturing of the heavenly revelation side by side with the historic picturing of the chronologically correspondent corruption and heresy. Rev. x. 1—11.

THE REFORMATION.

Rev. x. 1. And I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

An ANGEL is here seen descending from Heaven with emblems of majesty, joy and peace; completely fulfilled in the Reformation. The ANGEL with the rainbow on his head, and his face like the Sun, would be a proper symbol of the Reformation as a work of peace, and accompanied with LIGHT and knowledge.

Rev. x. 2. And he had in his hand a LITTLE BOOK open; and he set his right foot upon the sea, and his left foot upon the earth.

The LITTLE Book in his hand, a symbol of the principal agent in the Reformation, God's LITTLE Book the BIBLE, which by the invention of the art of printing was at this time reduced in bulk from cumbersome and unwieldy MSS. to a LITTLE Book. Printing was first invented about 1438 A.D., and the Bible was one of the first books to be reduced to print, but the Church of Rome never circulated it.

Rev. x. 3. And cried with a loud voice, as when a lion roareth; and when he had cried, *Seven Thunders* uttered their voices.

His crying with a loud voice—symbolical of the Reformation arresting the attention of the nations.

Rev. x. 4. And when the *Seven Thunders* had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the Seven Thunders uttered, and write them not.

THE SEVEN THUNDERS—the anathemas of Papal Rome—the Thunders of the Seven Hills, fulminated by the Pope Leo X. (the lion) against the Reformers.

The purpose of John was to record what the SEVEN THUNDERS had uttered, and the command not to write,

The Pope's Thunders not Divine Pronouncements.

apparently prefigured the mistake which the Reformers were in danger of making, by regarding the voice of the Pope as voicing the Truth of God.

Luther at first, for a time, was uncertain whether the Pope was not after all Christ's Vicar or representative on earth, and whether he ought not after all to heed his commands. Hence this warning to St. John not to write the message from the seven thunders as part of the Divine Message.

Rev. x. 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

6. And swere by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME no longer.

7. But in the days of the voice of the Seventh angel, when he shall begin to sound, the Mystery of God shall be finished, as He hath declared to His servants the prophets.

The solemn oath of the Angel at that time predicted that the End would not then occur, but would occur in the Time when the Seventh Angel should sound, chap. x. 5—7, possibly fulfilled in the mistaken anticipation of the Reformers that the world was about to come to an end, and the Reign of Christ on earth about to commence, and the assurance of the angel that this would *not then occur*, but that a long and important interval must take place ere that blessed era was to begin.

Prof. T. R. Birks, M.A., of Cambridge, translates this, "a TIME no longer." He interprets it to mean that from the Reformation epoch, which primarily ended with the Treaty of Augsburg, Sept. 25th, 1555, and finally with the close of the great Council of Trent, which was Rome's reply to the Reformation, there would possibly not be another complete Prophetic TIME before Christ would come again, i.e., 360 years if fulfilled on Sacred or Calendar Scale, or if on Solar 365 years. 360 years from Treaty of Augsburg leads to 1915 A.D., 365 to 1920 A.D. 360 years from close of Council of Trent, A.D. 1563 leads to 1923 A.D. 365 years leads to 1928 A.D. We must wait and see if Prof. Birks' surmise was a correct one. Prof. Birks did not dogmatise and set future dates. He merely threw

The Bible Reduced by Printing from Cumbesome MSS. to a Little Book.

out the suggestion. He left the question for time to interpret.

Rev. x. 8. And the voice which I heard from heaven spake unto me again, and said, Go and take the *Little Book* which is open in the hand of the Angel which standeth upon the sea and upon the earth.

9. And I went unto the Angel, and said unto him, Give me the *LITTLE Book*. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, and it shall be in thy mouth sweet as honey.

10. And I took the *LITTLE Book* out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

We must turn to the Old Testament for the true clue to the meaning of this *LITTLE Book*. In Ezekiel iii. 1—4, we read that Ezekiel was commissioned to give to Israel the Word of God after a period of dreadful apostacy. He was commanded to eat a *ROLL*, and then deliver its message to Israel. That *ROLL* was the Word of God and was "sweet as honey." The exact words are as follows:—

Ezek. iii. 1. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2. So I opened my mouth, and he caused me to eat that roll.

3. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

Let it be noted that there were no printed books in Ezekiel's day; the synagogue *ROLL* was the form in which the Word of God was preserved. In Luther's day the *LITTLE Book* or printed Bible had replaced the *ROLL*.

The command given to John to go and take the *LITTLE Book* from the hand of the Angel, chap. x. 8, fulfilled in the delivery of the Bible a **SECOND TIME** to the Church and the nations.

For nearly a thousand years previously, the Bible had been withheld from the nations to which it was originally given by the Apostles.

The command to eat it, and the consequences—sweet in the mouth, and bitter to the belly (Chap. x. 9, 10), the effect of the pure Word of God on the Soul indicated by the

The Second Giving of the Scriptures to the World.
one, "sweet" or "honey": "Thy words were as honey and I did eat them."

The bitter consequences in persecution and opposition, that would and did result from the attempt to make the Truth known to the world indicated by the other, "bitter."

Fulfilled by the tremendous slaughter of Protestants in Spain, France, Holland, Bohemia, and Britain by the Papacy in the attempt to crush the Reformation, which was produced by publishing the Scriptures again to the world by Luther and other Reformers. As long as the Word of God was suppressed there was comparatively little persecution. The teaching of the Word of God and persecution always synchronised, or occurred simultaneously.

Rev. x. 11. And he said unto me, Thou must prophesy AGAIN before many peoples, and nations, and tongues, and kings.

The assurance that he would yet prophesy before many peoples and nations, and tongues and kings, chap. x. 11, fulfilled in the restoration of *preaching* in the church, founded on the Bible, and in the immediate and ultimate influence of the Bible in making the gospel known to the world.

For over a thousand years previous to the Reformation, preaching from the Scriptures in Churches had ceased, and had been supplanted by priestly romances or sermons on the various Roman Catholic saints and relics, and the miracles wrought by these relics, or at the shrines of the various saints.

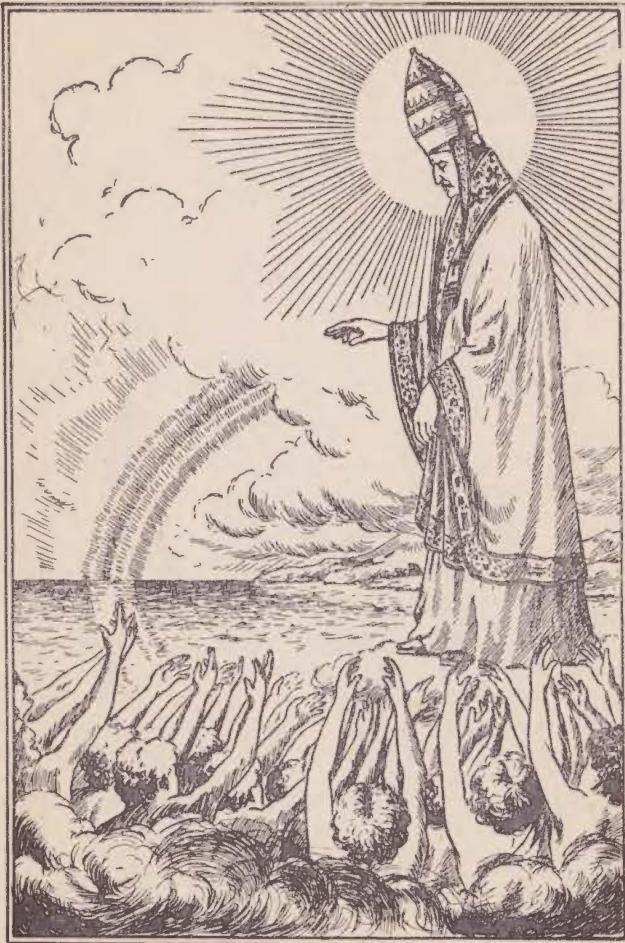
The power and glory of this mighty Angel, the rainbow encircling His head, the sun-like brightness of His countenance, and the resemblance of His feet to pillars of fire, all identify Him with the Son of Man seen by St. John in the first vision of the Book. (Chap. i. 12—20.)

No mere created angel would speak of "My Two WITNESSES" or claim to give to men power and authority as this mighty Angel does. Clearly it is a vision of Christ giving the Scriptures again to the world at the Reformation.

Now let the reader note how Pope Leo. X. at the Reformation era applied to himself the very emblems and symbols of the xth chapter of the Revelation.

ANTICHRIST.

Pope Leo X. at his Coronation Impersonating Christ as the KING OF GLORY and as the LIGHT OF THE WORLD, A.D. 1512.



Beneath this painting was the inscription:

"The World hath Unveiled to Light. The King of Glory has come Forth."
This representation of the Pope appropriating to himself the Offices and Functions of Christ, was hung on the Coronation route between the Castle of St. Angelo and the Vatican.—Roscoe's *Life of Leo X.*, II., p. 417.
Rev. x. 1.—And a rainbow was upon his head, and his face was as it were the sun.

Leo X. as the Light of the World.

39

Leo X. at His Coronation Impersonates Christ.

At his Coronation, Leo X., preceded by the Cardinals, Bishops, nobility and envoys from all the countries of Christendom rode through the streets of Rome on a white horse, whilst the crowds fell on their knees and cried, "Viva Papa Leone!" i.e., Life to the Pope the Lion!¹

The decorations, devices, and paintings on triumphal arches, columns, and on other decorated erections along the route, specially constructed for the occasion, constitute a striking comment on this xth chapter of Revelation.

In one painting, Leo X., who was made Cardinal when only thirteen years of age, was represented as a youth in his Cardinal's robes disputing with and silencing the aged Doctors, thus imitating Christ and the Doctors in the Temple.²

In another, which was hung in the Genoese Arch between the Castle of St. Angelo and the Vatican, the azure heaven is represented. On its verge, resplendent with glory like the new-risen Sun, stands Leo X.; a rainbow in the air reflects its radiance on a landscape of sea and land, whilst below, are men and women just emerging out of darkness. Here he was impersonating Christ as the Light of the World. Underneath this scene was the inscription:

"The World hath Unveiled to Light;
The King of Glory has come Forth."

In the painting in the arch of the Florentines, the Pope was represented with ONE FOOT ON THE LAND, THE OTHER ON THE SEA. In his right hand he held a key with which he professed to open Heaven, in his left hand he held the key of Hell, or purgatory. Beneath this was the inscription:

"In Thy hand I beheld the Empire
of Earth, and Sea, and Heaven."³

In these pictures of the Papal Coronation pageant, have we not the very counterpart to the opening emblems of the vision of this xth chapter?

Yet again, the Pope Leo Xth was represented as a Lion. In the triumphal arch near the Bridge of St. Angelo, there was shown Two LIONS; each with one foot on the Papal ensignia, to designate that it was the Pope they symbolized.

¹ Roscoe, *Life of Leo X.*, i. 24.

² Roscoe, ii. 417.

³ Roscoe's *Life of Leo X.*, ii. 426.

ANTICHRIST.

Pope Leo X. at his Coronation, April, 1512 A.D., impersonating Christ as Ruler of Earth, Sea, and Heaven.



Beneath this painting was hung the inscription—

"In Thy Hand I Beheld the Empire of Earth, and Sea, and Heaven."

Rev. x. 2. And he set his right foot upon the sea, and his left foot on the earth. Rev. x. 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

Antichrist a Dynasty, not an Individual.

41

How the Great Cathedrals were Built by Rome.

The other foot of each of the lions was on a globe—the mundane globe. Beneath was the inscription:

"The Prey is Worthy of my Glory."¹

POPE LEO X. AS THE LION OF
THE TRIBE OF JUDAH.

REV. X. 3.

And he cried with a loud voice as when a lion roareth.



LEO X., THE USURPER OF CHRIST'S TITLES.

A Medal struck at Rome by Leo X. just before the Reformation.

Christ said, "I am the LIGHT OF THE WORLD." Leo X., in these emblems was represented as the *Light of the World*, the Sun lighting the dark world. All through these coronation ceremonies Pope Leo X. affected resemblance to Christ, and therefore marks himself as the Antichrist of Scripture of his day and generation.²

¹ Roscoe, ii. 420.

ANTICHRIST A DYNASTY, NOT AN INDIVIDUAL.

² Of course the Antichrist is not any one Pope to the exclusion of all others. Antichrist is the dynasty of the Popes as a whole. In the Scriptures, dynasties, or generations of tribes or rulers, are frequently spoken of in terms which at first might seem to limit the application to one individual. For example, *Judah*, *Benjamin*, *Israel* were men who died centuries ago, yet their successors are to-day living on this earth, and when *Israel* is restored to Palestine, *ISRAEL*, *JUDAH*, *BENJAMIN*, and other tribes will again come to the front as real living races in the world, notwithstanding the fact that the original founders of the tribes died centuries ago. It was through limiting the meaning of the term "Antichrist" to one particular man that the Jesuits Ribera and Bellarmine have succeeded in tricking so many into believing that Antichrist is yet to arise in the future.

**Tetzel's Sale of Indulgences for Pardon of Sin.
A.D. 1502-17. Price, 1s. to £6.**

It was this Pope who sent forth the infamous Tetzel to sell Papal Indulgences for pardon of sins.¹ Leo X. issued Bulls of Grace and Plenary Indulgence into all the countries of western Christendom, containing the most lavish graces of forgiveness of sin and salvation to each receiver.² One condition only was attached; that was, that they must purchase them. The grace was not conferred without money and without price.

It was in Germany more especially that the greatest scandal arose. It seemed as if a vast fair had been opened in its tranquil towns, one after another, the merchandize offered for sale being the salvation of souls. The Papal commissary here appointed was Tetzel, a Dominican, already long practised in the traffic.³ His habit was to travel from town to town in pomp and with a retinue as one of the nobles of the land. Into each town as he approached it the message was sent, "The grace of God is at your gates." Forthwith the Town Council and the clergy, the monks and nuns from the convents, the schools and trades, hastened to form the procession. The Papal Bull was borne on a rich velvet cushion, or cloth of gold. Tetzel then mounted the pulpit and thus addressed the assembled people:—

THE INDULGENCE.

"Now is the heaven opened. Now is grace and salvation offered. Christ, acting no more Himself as God, has resigned all His power to the Pope.⁴ Hence the present dispensation of mercy. Happy are your eyes that see the things that ye see. By virtue of the letters bearing the Papal seal that I offer you, not only is the guilt of past sins remitted, but that of sins that you may wish to commit in future. None is so great but that pardon is ensured to the purchaser. And not the sins of the living only, but of the dead in purgatory.⁵ As soon as the money sounds in the receiving-box,

¹ The building of St. Peter's, begun on a scale of great magnificence by Julius II., is expressly mentioned in the Brief as the object of this issue of Indulgences.

² D'Aubigne's very interesting *History of the Reformation*.

³ He had been employed in the sale of Indulgences from the 1502 A.D.

⁴ "Le Seigneur notre Dieu n'est plus Dieu. Il a remis tout pouvoir au Pape."—Merle d'Aub. i. 233.

⁵ Compare the painting of the Pope with the two keys of heaven and purgatory in his hand.

The Divine Foreview of Reorganising the Visible Church of Christ, after the Dark Ages.

the soul of the purchaser's relative flies from purgatory to heaven. Now is the accepted time, now the day of salvation. Who so insensate, who so hard-hearted, as not to profit by it? Soon I shall remove the cross, shut the gates of heaven, extinguish the bright sunbeams of grace that shine before you.¹ How shall they escape that neglect so great salvation?"

Then the Confessionals were set, each with the Papal arms attached. The confessors dilated on the virtue of the Indulgences. The penitents crowded to the purchase. The price was from 25 ducats to a half-florin,² according to the rank and opulence of the purchaser. It was against this awful practice that Luther protested, and thus began the Reformation.

Divine Foreview of Drawing up the New Constitutions and Confessions of Faith at the Reformation.

REV. xi.

xii. 1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto My Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

¹ This was at Annaberg, and is related by Myconius. "Bientot je fermerai la porte du ciel, j'eteindrai l'éclat de ce soleil de grace qui reluit a vos yeux."—Merle d'Aub. p. 243.

² From about 1s. to £6, or 25 cents. to 30 dollars. Tetzel was famous for his rapid discrimination of the rank of the purchaser, and his proportioning the price accordingly.

Two Witnesses, Two Churches.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

The MEASURING OF THE HOLY CITY, chap. xi. 1, 2: probably prefigured the action of the Reformers in determining what constituted the TRUE CHURCH at the time of the Reformation, and probably symbolised the reorganising and reforming of the visible Church of Christ, and the drawing up of the various Confessions of Faith which took place at the Reformation, with the object of distinguishing those who remained in the Church of Rome from those who came out and took their stand with the Reformed Church.

THE TWO WITNESSES, Chap. xi. 3—13. Those who bore faithful testimony to the Truth in all the corruptions of the Church; supposed to prefigure the Waldensian Church in the Western Roman Empire, and the Paulicians in the Eastern Roman Empire. These churches never yielded to Rome during all the centuries of persecution until just before the Reformation, when they had been all but exterminated. At the Reformation their old faith burst forth again into flame, and shone more brilliantly than ever; their trials and their triumph: fulfilled in the succession of true and sincere Christians such as the Waldenses, Albigenses, and Paulicians, whom God raised up from time to time to testify to the truth. The prophecy predicts that, persecuted and put to death, they seemed to be finally silenced, and would be treated with great indignity, as if their dead bodies should remain unburied; they would, however, come to life again—that is, at the time of

Restoration of Gospel Preaching in the Church.

the Reformation they would rise and testify against the corruptions of the Papacy, and would triumph as if they ascended visibly and gloriously to heaven.

At the Reformation, the Pope cried at one time, “The heretics Huss and Jerome of Prague seem to be alive again in the persons of Luther and the other Reformers.”

The sounding of the *Seventh TRUMPET*. The final triumph of the Church, and the establishment of the Kingdom of God in the overthrow of all its enemies, chap. xi. 14—18.

When Luther first posted up his Theses on the Church door of Wittenberg the effect was startling. With the rapidity of lightning, and with a power and an effect unintended and unexpected, the Theses spread as if the angels themselves had been their messengers, and had borne them to the eyes and ears of all men. In fifteen days they had spread all over Germany; in a month they were in Rome, and a traveller carried them and sold them in Jerusalem.

From first to last, from its incipient germ in the soul of Luther to the crowning day of the Reformation, the Bible was the very heart and core of the movement; and Protestantism has since deluged the world with Bibles. Can we wonder then that prophecy makes the giving of a “Little Book Open” to the representative of the Church at that time a leading feature of its prefiguration?

But we must note next that the Little Book was not the only thing given to John by the Mighty Angel. There follows a *great commission*, which he was to execute.

He who of old had said to His disciples, “Go ye into all the world, and proclaim the glad tidings to every creature,” renews this commission to John in his representative character, and commands him, “Thou must prophesy (or preach) again, before many peoples, and nations, and tongues, and kings.” It is a *SECOND SENDING TO THE WORLD* of the gospel message, a second appointment of witnesses to proclaim the glad tidings.

And this was needed, for the ordinance of gospel preaching had long been abandoned by Roman priests; the preacher had been lost in the sacrificing priest; the people

Luther Taught of the Holy Spirit.

had for ages had none to break to them the Bread of Life. Luther shrank at first from the office of a preacher, but it was forced on him by circumstances. After he had finished his translation of the Little Book, and returned from his seclusion in the Wartburg, he began to publish the truth from the pulpit as well as through the press. "It is not from men," he wrote to the Elector, "that I received the gospel, but from heaven, from the Lord Jesus; and henceforth I wish to reckon myself simply His servant, and to take the title of evangelist." He began to preach in an old wooden hall in Wittenberg, and soon the largest churches were thronged to hear him. Within two or three years the gospel was being preached as well as read all over Germany, and in Sweden, Denmark, Pomerania, Livonia, France, Belgium, Spain, and Italy, and also in our own Isles. Thomas Bilney, the English martyr, had procured a copy of Erasmus' New Testament, and found comfort and saving light in its study. "Then," he says, "the Scripture became to me sweeter than honey or the honeycomb"; adding, "as soon as, by the grace of God, I began to taste the sweets of that heavenly lesson which no man can teach but God alone, I begged the Lord to increase my faith, and at last desired nothing more that I being so comforted of Him might be strengthened by His Spirit to teach sinners His ways."

Renouncing the Romish title of "priest" and doctor, Luther, in a treatise against Papal orders, styles himself simply "*the preacher*," and the Reformed Churches provided for a continuance, *not of sacrificing priests, but of gospel preachers.*

Instead of putting into the hands of the newly ordained minister the chalice and the patten, the Reformers presented them with a Little Book—the New Testament, —saying, "Take thou authority to read and preach the gospel." If a recovered Bible be the first and greatest feature of the Reformation, most assuredly a renewal of gospel preaching stands next.

But a *third* thing was also given to John (in his representative character). In the vision, it was "*a REED LIKE UNTO A ROD,*" with which he was to measure "*THE TEMPLE*

What is the Outer Court of the Gentiles?

of God, and the altar, and them that worship therein," omitting, or casting out, the Outer Court, which was given up to the Gentile enemies who were treading down the symbolic Holy City. It was a measuring reed in the first place, but it looked like a rod of princely or ecclesiastical authority—"a reed like a rod." This measuring of "*THE TEMPLE OF GOD*"—*the symbol of the outward, visible Church in the world*,—and this command to define and measure out its boundaries and dimensions, *including one portion, and excluding another*, looks like a direction to give attention and definition to the ecclesiastical foundations and boundaries, or limits, of the new reformed Churches, and to separate them in a formal public manner from the apostate Church of Rome.

If Protestant Christianity owed its birth to the Bible, and its early growth to revived gospel preaching, it owed its continued existence to its definite constitution as a separate ecclesiastical organization from Romanism. This came in due course. At first the Reformers had to attend to the core and kernel of the movement; its spiritual side claimed all their efforts. A reformation of creed, of doctrine, of life and manners, of worship, of ordinances—all this came first. But there followed—and if the change was to be permanent there had to follow—something additional and of a different character. When the child was born, it had to be dressed and named; life first, organization afterwards.

There had to come an embodiment of the new life in a new Church organization, and—a **definite separation from Rome.** It was not merely that Rome on her part excommunicated and anathematized those whom she called heretics. The Reformers felt that they had a solemn duty to perform. They had to justify their own separation from the apostasy by a public denunciation of it *as such.* They had to cast it out as any part of the true Church of Christ. **THEY HAD TO CONSTITUTE A NEW EVANGELICAL AND PROTESTANT CHURCH,** to provide it with schools and colleges, with ministers, services, and buildings, and all the outward requirements of a fully organized system of religion.

If Roman Catholic authority was to be thrown off, if

A Separate Organised Evangelical Church.

public property was to be converted to Protestant uses, if Papal ordination was to be rejected and Papal bishops refused, the governments must evidently take part, and sanction the great change. Hence the need of the "Rod" of authority; nor was it lacking when the time came for its use.¹

Luther and Melancthon and other Reformers urged the introduction into the Reformed Churches of new formularies of public worship, the appropriation of the ecclesiastical revenues to the reformed parochial clergy and schools, and the ordination of a fresh supply of ministers independently of Rome. A general visitation of the churches was made by the prince's desire, to see to the execution of the new system, and complete what might be wanting to the establishment throughout Saxony of a separate organised evangelical Church entirely independent of Rome.

This change took place in all the reformed States, the measuring REED LIKE A ROD being given by the civil authorities to the founders of the new communions, that they might solidly construct them on a permanent basis.

The OUTER COURT, representing the apostate Church, they on the other hand *formally cast out*. It was insisted on at the Diet of Augsburg that "the Roman pope, cardinals, and clergy did not constitute the Church of Christ, though there existed among them some that were real members of that Church, and opposed the reigning errors. That the true Church consists of none but the faithful, who had the Word of God, and were by it sanctified and cleansed; while, on the other hand, what Paul had predicted of Antichrist's coming and sitting in the Temple of God had had its fulfilment in the Papacy; and that the reformed Churches were not guilty of schism in separating themselves, and casting out Romish superstitions." In his answer to the pope, Luther writes: "Rome has cut herself off from the universal Church; if ye reform not, I and all that worship Christ do account your seat to be possessed and oppressed by Satan himself, to be the damned seat of Antichrist, which we will not be subject to nor incorporate with, but do detest and abhor the same."

From *Romanism and the Reformation*, Guinness.

A Retrospective Narrative of Church History.

This formal separation of the Reformers from the apostate Church, and this formal organization of new Churches, holding evangelic faith, and using a pure ritual, is apparently the fulfilment of this part of the symbolic prophecy of the Reformation.

A retrospective narrative of the history of Christ's Two WITNESSES is also given in this chapter, which space forbids fully expounding here. These witnesses unquestionably represent the faithful evangelic Churches, which held fast the gospel all through the Dark Ages of Roman apostacy. They are called candlesticks; and we are told in the first chapter of the book of Revelation that CANDLESTICKS SYMBOLIZE CHURCHES. See Rev. chap. I.

These witnesses evidently are not individuals, but Churches, and their prophesying or preaching *lasts all through the Dark Ages*, through the entire period of Papal domination, *with the exception of one brief interval during which they are to all appearance killed—extinct, i.e. the three and a-half years preceding the Reformation*. See Rev. xi. 9:

PUBLIC PROFESSION OF CHRISTIANITY SILENCED FOR
3½ YEARS; MAY 5TH, A.D. 1513, TO OCT. 31ST, 1517.

Rev. xi. 9: "And they of the people and kindreds and tongues and nations shall see their dead bodies THREE DAYS AND A HALF, and shall not suffer their dead bodies to be put in graves."

They doubtless prefigure the Waldensians in Western Europe, and the Paulicians in Eastern Europe, who kept the bright light burning all through the Dark Ages. On May 5th, 1513, at the great Lateran Council in Rome, the Papal authorities announced that not a heretic was to be found in the world. All had been silenced. On Oct. 31st, 1517, or three and a-half prophetic years (i.e., sacred years of 360 days) to a day from this pronouncement, Luther posted up his protest on the Cathedral doors in Wittenberg, and the Reformation began. Then the Witnesses again came to life.

1520 A.D. Luther publishes his treatise on "THE BABYLONIAN CAPTIVITY OF THE CHURCH," Oct. 6th, A.D. 1520; denounces the Papacy as the Kingdom of Babylon and Antichrist. Rev. xvii.

God's Great 1260 Year Chronometer Strikes Again.

On Nov. 4th, 1520, he published his treatise *Against the Bull of Antichrist*.

On Dec. 10th, 1520, Luther publicly burnt the Pope's Bull at Wittenberg.

From the Roman Emperor Gallienus' *Edict of Toleration*, A.D. 260, making Christianity for the first time a "religio-licita," i.e. lawful method of worship, to the date of Luther's denunciation of the Papacy as Antichrist and Babylon, A.D. 1520, there extend 1260 SOLAR YEARS.

1521 Luther's great protest before the Diet of Worms. From this date there extend 1261 SOLAR YEARS to the Emperor Gallienus' *Edict of Toleration*, A.D. 260.

1521 Henry VIII., having written a DEFENCE OF THE SEVEN SACRAMENTS, against Martin Luther, receives from Pope Leo X. the title of DEFENDER OF THE FAITH, A.D. 1521.

1525 Tyndale translates and publishes the New Testament in English, for which he was strangled and burnt to ashes at Vilvorde in Belgium, Oct 6th, 1536.

1530 Massacre of Vandois under Francis I., King of France. Atrocities of Piedmontese soldiers, led by assassin monks.

1531 A.D. Michael Servetus was a Spaniard, born in the same year with Calvin, 1509. Nature had endowed him with a lively but fantastic genius, an active but illogical mind, an inordinate ambition, and a defective judgment. He studied, with characteristic versatility, law, divinity, physic, and some have said astrology. After a short but distinguished career as a lecturer on the physical sciences in Paris, he ultimately established himself at Vienne, in Dauphiné, as a medical practitioner. In this profession he displayed superior skill, and in his first work on the *Errors of the Trinity* in 1531 A.D. he anticipated the great discovery of our own Harvey of the circulation of the blood. His mind, speculative, daring, lawless, of the scholastic rather than the Reformation type, followed its bent, which was ethical, not physical. He spent fully twenty years of his life in wandering up and down in Christendom, visiting Germany, Italy, Switzerland, venting his fancies and reveries, unsettling the minds of

Servetus Preached New Theology in 1531 A.D.

men, and offending everyone he came in contact with by his pride, self-sufficiency, and dissimulation. He believed that he possessed the power, and had received a commission, to remodel all knowledge, and establish the world on a new basis. The more fundamental doctrines of Christianity became the object of his settled dislike and his most virulent attack. But it was against the doctrine of the Trinity mainly that his shafts were levelled.

Christianity, he held, had been lost at an early age, if indeed it had been fully promulgated to the world. Servetus undertook to restore and re-institute it. About the year 1546 he wrote to Calvin from Vienne, to the effect that the Reformer had stopped too soon, that he had preached as yet only a half-Reformation; and modestly offered to initiate him into his new system, and assign him the post of leader in that great movement by which mankind were to be led into a grander domain of truth.

The unhappy man had virtually arrived at pantheism, the final goal of all who in these high matters forsake the path of Divine revelation through God's appointed channel of His Word, and seek it in the reveries of their own hearts by so-called "intensive culture."

In 1552 he published his volume entitled, *Christianity Restored*. In this work he practically denied the same truths and taught the same false doctrines as the Rev. R. J. Campbell taught four centuries later. He maintained that Christ was not eternal nor otherwise the Son of God except as regards His humanity. At his execution, which no one defends, Servetus in abject terror supplicated Christ as the "Son of the Eternal Father," but he would not acknowledge Him as the "Eternal Son of the Father."¹ In short, he saw in the Incarnation, not "God in the likeness of flesh," but, like the Twentieth Century New Theology, flesh in the likeness of God. He did not believe Christ existed in Heaven with His Father before He came down to this world as He Himself claimed in John xvii.

1534 A.D. The English Parliament abrogates the Papal Supremacy in England, and recognises that of the King. Oath of Supremacy imposed.

¹ See Wylie's *History of Protestantism*, Vol. II., pp. 320—339.

Where the Jesuits Originated.

Luther's translation of the Bible, in three folio volumes, is published, 1534.

1536 Over Three Thousand monasteries and religious houses laid in ruins in England.

Shocking state of immorality in the convents and monasteries brought to light by a Government Commission.

SATAN'S GREAT COUNTERFEIT REFORMATION.

1540 SOCIETY OF JESUS (the Jesuits) established by Pope Paul III. Satan's answer to the Reformation. Loyola first General of the Order. The Society has taken to itself the holy name of Jesus, yet its whole history consists of devilish deeds done in the name of Christ. It was the devil's counterblast to the Reformation.

1540 A.D. As the Tribes of Israel were approaching the frontier of the Promised Land, a Wizard-prophet was summoned from the East to bar their entrance by his divinations and enchantments. And now, when the Protestant forces of the Reformation seemed to be nearing their final victory, there started up the Jesuit host, with a subtler casuistry and a darker divination than either the Wizard-prophet or even Mohamet himself, to dispute possession of Christendom. (See Num. XXII.)

Ignatius Loyola of history was the founder of the Order of Jesus, or the Jesuits. His birth was nearly contemporaneous with that of Luther.

It was the year 1521 A.D. Luther was uttering his immortal "No!" before the Emperor of Germany and his princes, and summoning, as with trumpet-peal, Christendom to overthrow the Papal foe. It is at this moment the young Ignatius, the intrepid soldier of Spain, and about to become the yet more intrepid soldier of Rome, appears on the stage of Europe. He is shut up in the Spanish town of Pampeluna, which the French are besieging.

As he is fighting desperately against the French, he is struck by a musket-ball, wounded dangerously in both legs. Fast bleeding to death, they carried him to the hospital of Pampeluna.

The Balance of Loyola's Mind Disturbed.

Fettered to his couch he chafed at the inactivity to which he was doomed. Romances of chivalry and tales of war were brought him to beguile the hours. These exhausted, other books were produced, but of a somewhat different character. This time it was the legends of the saints that were brought the bedridden knight. The tragedy of the early Christian martyrs passed before him as he read. Next came the legends of the monks and hermits of the Thebaic deserts and the Sinaitic mountains. "With an imagination on fire he perused the story of the hunger and cold they had braved; of the self-conquests they had achieved; of the battles they had waged with evil spirits; of the glorious visions that had been vouchsafed them; and the brilliant rewards they had gained in the lasting reverence of earth and the felicities and dignities of heaven. He panted to rival these heroes, whose glory was of a kind so bright and pure, that compared with it the renown of the battlefield was dim and sordid. His enthusiasm and ambition were as boundless as ever, but now they were directed into a new channel. Henceforward the current of his life was changed.

"The weakness occasioned by loss of blood, the morbidity produced by long seclusion, the irritation of acute and protracted suffering, joined to a temperament highly excitable, and a mind that had fed on fabulous miracles and visions till its enthusiasm had grown into fanaticism, accounts in part for the transformation which Ignatius had undergone. Though the balance of his intellect was now sadly disturbed, his shrewdness, his tenacity, and his daring remained.

"He retired to a dark mountain in the vicinity of Manressa, Spain, where was a gloomy cave, in which he made his abode for some time. There he subjected himself to all the penances and mortifications of the early anchorites, whose holiness he emulated. He wrestled with the evil spirit, talked to voices audible to no ear but his own, fasted for days on end till his weakness was such that he fell into a swoon, and one day was found at the entrance of his cave, lying on the ground, half-dead.

"The cave at Manressa recalls vividly to our memory

Loyola the Jesuit, Practises "Intensive Culture," 370 years Before the New Theology of 1907 A.D. the cell of Luther at Erfurt. The same austerities, vigils, mortifications, and mental efforts and agonies which were undergone by Ignatius Loyola, had but a very few years before this been passed through by Martin Luther. So far the career of the founder of the Jesuits and that of the champion of Protestantism were the same. Both had set before them a high standard of holiness, and both had all but sacrificed life to reach it. But at the point to which we have come the courses of the two men widely diverge. Both hitherto in their pursuit of truth and holiness had travelled by the same road; but now we see Luther turning to the Bible, 'the light that shineth in the dark place,' 'the sure Word of Prophecy.' Ignatius Loyola, on the other hand, surrenders himself to visions and revelations (or what Twentieth Century New Theology would term '*intensive culture*'). As Luther went onward the light grew only the brighter around him. He had turned his face to the sun, and to God's appointed channel of revelation—the Word of God. Ignatius had turned his gaze inward upon his own beclouded mind, and verified the saying of the wise man, 'He who wandereth out of the way of understanding shall remain in the congregation of the dead.'

"In Manressa he occupied a cell in the Dominican convent, and as he was then projecting a pilgrimage to Jerusalem, he began to qualify himself for this holy journey by a course of the severest penances. He scourged himself thrice a day, he rose up to prayer at midnight, and passed seven hours of each day on his knees.*

* A strange feature about the Twentieth Century New Theology leaders is that they have a great reputation for being "men of prayer," but when their prayerfulness is critically examined it turns out to be the mystical asceticism of Loyola. These men although professedly Biblical Protestants yet soon bring out the toys of Romanism and employ them in their worship. Rev. R. J. Campbell when he sent forth his monks or "Pioneer Preachers" in 1911, in an effort to imitate the old Monkish Missions of the Dark Ages, had a room reserved at their hostel for the practice of monkish intensive culture. Mr. Campbell is continually praising the Pope and seeking audiences of him, and probably will eventually land in the Church of Rome.

Where a Thirst for Fame and Renown Led.

"It will hardly do to say that this marvellous case is merely an instance of an unstrung bodily condition, and of vicious mental stimulants abundantly supplied, where the thirst for adventure and distinction was still unquenched. A closer study of the case will show that there was in it an awakening of the conscience; there was a sense of sin—its awful demerit, and its fearful reward. Loyola, too, would seem to have felt the 'terrors of death, and the pains of hell.' He had spent three days in Montserrat in confessing the sins of all his past life. But on a more searching review of his life, finding that he had omitted many sins, he renewed and amplified his confession at Manressa.

"It was intimated to him one day that he should yet see the Saviour in person. He had not long to wait for the promised revelation. At Mass his eyes were opened, and he saw the incarnate God in the Host. What farther proof did he need of Transubstantiation, seeing the whole process had been shown to him? A short while thereafter the Virgin revealed herself with equal plainness to his bodily eyes. Not fewer than thirty such visits did Loyola receive. One day, as he sat on the steps of the Church of St. Dominic at Manressa, singing a hymn to Mary, he suddenly fell into a reverie, and had the symbol of the ineffable mystery of the Trinity shown to him, under the figure of 'three keys of a musical instrument.' He

Rev. E. W. Lewis, M.A., a New Theology pastor, of Kings Weigh House Chapel, London, and colleague of Mr. R. J. Campbell, in 1913 resigned his charge to become a wayside preacher after the style of the Franciscan Monks of the Dark Ages. Strange to say, he went to the city of Assisi in Italy to take this strange step. So far he has not attained to either the success or fame of St. Francis. In fact, he is never heard of in public now.

Rev. W. E. Orchard, D.D., a late Presbyterian Minister, of the Presbyterian Church of England, who has all along identified himself with the New Theology Movement, has a great reputation for being a "man of prayer." He also was rapidly introducing the toys and ritual of Rome into the Services of his Church. At Easter, 1914, he announced a "Passion Festival" for Palm Sunday, placed Roman crosses on his Church stationery, etc., etc. The writer has been informed that he was arranging to have a Roman Catholic reredos and cross erected in his Church at Enfield—a Presbyterian Church! In 1914 he left the Presbyterian Church.

Loyola's Vision of Babylon.

sobbed for very joy, and entering the church, began publishing the miracle. On another occasion, as he walked along the banks of the Llobregat, the river that waters Manressa, he sat down, and fixing his eyes intently on the stream, many Divine mysteries became apparent to him, such 'as other men,' says his biographer Maffei, 'can with great difficulty understand after much reading, long vigils, and study.'

This narration places us beside the respective springs of Protestantism and Romanism. The source from which the one is seen to issue is the Word of God. To it Luther swore fealty, and before it he hung up his sword, like a true knight, when he received ordination. The other is seen to be the product of a clouded, yet proud and ambitious imagination and a wayward will. And therewith have corresponded the fruits as the past three centuries bear witness. The one principle has gathered round it a noble host clad in the panoply of purity and truth. In the wake of the other has come the dark army of the Jesuits.

"Among the wonderful things shown to Ignatius Loyola by special revelation was a vision of two great camps. The centre of the one was placed at Babylon; and over it there floated the gloomy ensign of the Prince of Darkness. The Heavenly King had erected His standard on Mount Zion, and made Jerusalem His headquarters. In the war, of which these two camps were the symbols, and the issues of which were to be grand beyond all former precedent, Loyola was chosen, he believed, to be one of the chief captains. He longed to place himself at the centre of action. The way thither was long. Wide oceans and gloomy deserts had to be traversed, and hostile tribes passed through. But he had an iron will, a boundless enthusiasm, and what was more, a Divine call—for such it seemed to him in his delusion."¹

Loyola prepared a book of *Spiritual Exercises* as a guide to his followers. It is a set of rules which teaches men how to conduct the work of their own conversion. The methods prescribed are an **adroit imitation of** that process

¹ See Wylie's *History of Protestantism*, Vol. II., pp. 377—382.

The Secret Instructions of the Jesuits.

of conviction, of alarm, of enlightenment, and of peace through which the Holy Spirit leads the soul which actually experiences that blessed and wonderful change. Loyola, like the magicians of old who strove to rival Moses, wrought with his Jesuit enchantment to produce the same miracles the Gospel was at that very time producing in the hearts of millions throughout Christendom.

The book of *Secret Instructions*, generally attributed to Lainez, the second Father-General of the Society, contains directions so unprincipled, that on the first page it is ordained that, if a copy of this book should ever fall into the hands of strangers, it was to be positively denied that these were the Rules of the Society!

In 1622 A.D. an accident of war dragged a copy of these *Secret Instructions* into the light of day.

The Duke of Brunswick, in the course of the Thirty Years War in Germany, plundered the Jesuit College at Paderborne, in Westphalia. In the Library was found a copy of this devilish book. Another copy was discovered when the Jesuit College at Prague was plundered.¹ Soon after, these books were reprinted and translated in Germany, Holland, France, and England. Of course the authenticity of the work was denied by the Jesuits, as was to be expected. Any Society which would compile such a book would have no scruples in denying it. Gretza, a well-known Jesuit, affirmed that the *Secreta Monita* (i.e. *Secret Instructions*) was a forgery by a member of the Society who had been dismissed with ignominy from the Society in Poland, and that he published it in 1616 A.D. "Father" Gerard, an English Jesuit, in a pamphlet published by the Roman Catholic "Truth" Society, says they were first published in 1614. These dates, however, are only Jesuit afterthoughts, and like their histories, utterly unreliable.* Gretza was convicted of the grossest false-

¹ Wylie's *History of Protestantism*, II., 411.

* The reader who cannot credit the statement that such a devilish book is circulated among the Jesuits, is strongly recommended to consult the official catalogue of Jesuit writings in the British Museum Library. There the student will find hundreds of books long out of print, some dating back nearly four hundred

The Secret Instructions in the British Museum.

hood by Dr. James, a former keeper of the Bodleian Library, Oxford.² His testimony therefore is worthless.

Synopsis of the "SECRET INSTRUCTIONS" of the SOCIETY OF JESUS, or the Jesuits.***CHAPTER I.**

Secret Instructions—How to Plant their First Establishments—To Visit the Hospitals—To Find out the Wealth of their several Districts—To make Purchases in another name—To Draw the Youth round them—How to get the Friendship of Great Men—How to Manage Princes—How to Direct their Policy—Conduct their Embassies—Taught to Affect a Great Show of Lowliness.

Shrewd, practical, and precise are the Secret Instructions of the Jesuits. First of all they are told to select the best points in the great field of Christendom which they are in due time to subjugate and possess. They are to begin by establishing convents, or colleges, in the chief cities. The great centres of population and wealth secured, the smaller places will be easily occupied later.

Should any one ask on their first arrival in a country on what errand the good Fathers have come, they are instructed to reply that their "sole object is the salvation of souls." They are to be careful to maintain a humble and submissive deportment; they are to pay frequent visits to the hospitals, the sick-chamber, and the prisons. They are to make great show of charity. These good deeds will not lose their reward if only they take care not to do them in secret. Men will begin to speak of them, and say,

years. There are several copies of the *Secret Instructions* (*Secreta Monita*), copies from State Papers, Parliamentary Reports, and authentic records from almost all the countries in the world, in which the Jesuits have carried on their devilish operations under the cloak of Christianity. After a few days amongst these old books the reader will have no difficulty in deciding for himself whether or not the *Secreta Monita* is the Bible of the Jesuits—the book which regulates their daily lives. This catalogue is in the Library of the British Museum; Circle No. 25, I. to J., Catalogue "No. 11. Jes to Jesus." Pages 18 to 80.

² *Secreta Monita*, London, 1850. Preface by H. M. W-R., p. ix.

* The reader is strongly recommended to consult the copies of the *Secreta Monita* in the British Museum Library. In these the full text of the Secret Instructions are given.

Jesuits to Feign Poverty.

What a humble, pious, charitable order of men these Fathers of the Society of Jesus are! The Jesuits are carefully to note the rich men in the community. They must find out who own the estates in the neighbourhood, and what are their yearly revenues. They are to secure these estates by gift, if possible; if not, by purchase. When it happens that they "get anything that is considerable, let the purchase be made under a strange name, by some of our lay friends, that our poverty may still seem the greater."¹ And let our Provincial "assign such revenues to some other colleges, more remote, that neither prince nor people may discover anything of our profits."²

Wherever the Jesuits came they opened schools and colleges, and gathered the youth of the land around them; but despite their zeal in the work of education, knowledge somehow did not increase. The intellect refused to expand and the genius to open under their teaching. About all the youth learned was the Catechism.

JESUIT SECRET INSTRUCTIONS. CHAP. II.

The Second Chapter of the Instructions is entitled, "WHAT MUST BE DONE TO GET THE EAR AND INTIMACY OF GREAT MEN?" To stand well with monarchs and princes is, of course, a matter of such importance that no stone is to be left unturned to attain it.

They are to surround them with confessors chosen from the Jesuit Society; but by no means are they to bear hard on the consciences of their royal penitents. They are to study their humours: Should they be inclined to marry with their own kindred, they are to smooth their way, by hinting at a Dispensation from the Pope or by finding some palliative for the sin. They may tell them that such marriages, though forbidden to the commonalty, are sometimes allowed to princes, "for the greater glory of God."³ If a monarch is bent on some enterprise—a war, for example—the issue of which is doubtful, they are to be at pains so to shape their counsel in the matter, that if the affair succeeds they shall have all the praise, and if it proves disastrous, the blame shall rest with the king alone.

¹ *Secreta Monita*, Cap. 1, Sec. 5.

² Cap. 1, Sec. 6.

³ Cap. 2, Sec. 2.

How Jesuits Breed Dissension.

Be sure, say the *Secret Instructions*, to paint the men whom the prince dislikes in the same colours in which his jealousy and hatred teach him to view them. If the prince is unmarried, it will be a fine stroke of policy to choose a wife for him from among the beautiful and noble ladies known to the Jesuit Society. "This is seen by experience in the House of Austria, and in the Kingdoms of Poland and France, and in many other principalities."¹

"We must endeavour to breed dissension among great men, and raise seditions, or anything a prince would have us to do to please him. If one who is chief Minister of State to a monarch who is our friend, oppose us, and that prince cast his whole favours upon him, so as to add titles to his honour, we must present ourselves before him, and court him in the highest degree, as well by visits as all humble respect."²*

"If," say the *Secret Instructions*, "these lords be seculars, we ought to have recourse to their aid and friendship against our adversaries, and to their favour in our own suits, and those of our friends, and to their authority and power in the purchase of houses, manors, and gardens, and stones to build with, especially in those places that will not endure to hear of our settling in them, because the authority of these lords serveth very much for the appeasing of the populace, and making our ill-willers quiet."³

"Let ours that are in the services of princes, keep but a very little money, and a few movables, contenting themselves with a little chamber, modestly keeping company with persons in humble station, and so being in good

¹ *Secreta Monita*, Cap. 2, Sec. 5. ² Cap. 2, Secs. 9, 10. ³ Cap. 3, Sec. 1.

* The Jesuits are blamed in France for fomenting the first Franco-Prussian War. They are accused of employing the Empress Eugenie as their tool. When war was declared, she is said to have exclaimed to members of her suite, "This is my war!" 400 Jesuits left Hastings for the Continent on Aug. 3rd, 1914, two days before we in England knew there was to be war.—*Daily Mail*, Aug. 4, 1914. The Vatican and Germany knew it, however, and the Jesuits received some hint or other in advance. The Dresdner Bank advised its clients to sell their English shares and stocks 17 days before the war broke out.—*Sir Edward Holden*. Jesuits and German statesmen knew war was inevitable. All were in the plot to crush Britain.

Secret Instructions: Jesuit Management of Rich Widows and the Heirs of Great Families.

esteem, they ought prudently to persuade princes to do nothing without their counsel, whether it be in spiritual or temporal affairs."¹

The Sixth Chapter of the *Instructions* treats "OF THE MEANS TO ACQUIRE THE FRIENDSHIP OF RICH WIDOWS."

First, a Father of suitable gifts is to be selected to begin operations. He must not, in point of years, exceed middle age; he must have a fresh complexion, and a gracious discourse. He is to visit the widow, to touch feelingly on her position, and the snares and injuries to which it exposes her, and to hint at the fraternal care that the Society, of which he is a member, delights to exercise over all in her position who choose to place themselves under its guardianship. After a few visits of this sort, the widow will probably appear at one of the chapels of the Society. Should it so happen, the next step is to appoint a confessor of their body for her.

The Instructions direct that it may be advisable to have an oratory erected in her house, with an altar, and frequent Mass and confession celebrated thereat.

The great duty of Alms, that queen of the graces, "without which, is to be represented to her, she cannot inherit the kingdom of heaven, which alms, she ought not to dispose to every one, if it be not by the advice and with the consent of her spiritual father."²

The one great point to be made at is to get her to make an entire surrender of her estates to the Jesuit Society.

Rich Widows are to be exhorted "to contribute to the finishing of our colleges, which are yet imperfect, for the greater glory of God, giving us lamps and pixes, and for the building other foundations and houses, which we, the poor servants of the Society of Jesus, do still want, that all things may be perfected."³

The IXth Chapter is entitled, "OF THE MEANS TO AUGMENT THE REVENUES OF OUR COLLEGES."

"Our provincial ought to send expert men into all those places where there is any considerable number of rich and wealthy persons, to the end they may give their superiors a true and faithful account."

¹ *Ibid.*, Cap. 4, Sec. 5. ² Cap. 6, Sec. 10. ³ Cap. 7, Sec. 23.

How Jesuits Acquire Business Firms' Secrets.

"Let the stewards of our college get an exact knowledge of the houses, gardens, quarries of stone, vineyards, manor, and other riches of every one who lives near the place where they reside, and if it be possible, what degree of affection they have for us."

"In the next place we should discover every man's office, and the revenue of it, their possessions, and the articles of their contracts, which they may surely do by confessions, by meetings, and by entertainments, or by our trusty friends. And generally when any confessor lights upon a wealthy person, from whom he hath good hopes of profit, he is obliged forthwith to give notice of it, and discover it at his return."

"They should also inform themselves exactly whether there be any hope of obtaining bargains, goods, possessions, pious gifts, and the like, in exchange for the admission of their sons into our Society."¹

"If a wealthy family have daughters only, they are to be drawn by caresses to become nuns, in which case a small portion of their estate may be assigned for their use, and the rest will be ours."

"The last heir of a family is by all means to be induced to enter the Society. And the better to relieve his mind from all fear of his parents, he is to be taught that it is more pleasing to God that he take this step without their knowledge or consent." "Such a one," the Instructions add, "ought to be sent to a distance to pass his novitiate."

Further, the Fathers are counselled to raise large sums of money on bond. The advantage of this method is, that when the bond-holder comes to die, it will be easy to induce him to part with the bond in exchange for the salvation of his soul. At all events, he is more likely to make a gift of the deed than to bequeath the same amount in gold. Another advantage of borrowing in this fashion is that the pretence of poverty may still be kept up.²

"Let the superior keep these secret advices with great care, and let them not be communicated but to a very few discreet persons, and that only by parts; and let them in-

¹ *Secreta Monita*, Cap. 9, Secs. 7—10.

² *Secreta Monita*, Cap. 9, Secs. 18, 19.

Jesuits' Private and Public Rule of Life.

struct others with them, when they have profitably served the Society. And then let them not communicate them as rules they have received, but as the effects of their own prudence. But if they should happen to fall into the hands of strangers, who should give them an ill sense or construction, let them be assured the Society owns them not in that sense, which shall be confirmed by instancing those of our order who assuredly know them not."¹

The perfect uniformity of the methods followed by the Jesuits in all countries favoured a presumption THAT THEY ACTED UPON A PRESCRIBED RULE; and the exact correspondence between their methods and the secret advices showed that this was the rule.

Since the first discovery in Paderborn in 1622 AD., copies of the *Secreta Monita* have been found in other libraries, as in the plundering of the Jesuit College at Prague. Numerous editions have since been published, and in so many languages that the idea of collusion is out of the question. These editions all agree, with the exception of a few unimportant variations in the reading.² "These private directions," says M. L'Estrange, "are quite contrary to the rules, constitutions, and instructions which this Society PROFESSETH PUBLICLY in those books it hath printed on this subject. So that without difficulty we may believe that the greatest part of their governors (if a very few be excepted especially) have a DOUBLE RULE AS WELL AS A DOUBLE HABIT—one for their private and particular use, and another to flaunt with before the world."³

¹ *Ibid.* Cap. 16 (L'Estrange's tr.); printed as the Preface in the Latin edition.

² Among the various editions of the *Secreta Monita* we mention the following:—Bishop Compton's translation; London, A.D. 1669. Sir Roger L'Estrange's translation, London, A.D. 1679; it was made from a French copy, printed at Cologne, 1678 A.D. Another edition, containing the Latin text with an English translation, dedicated to Sir Robert Walpole, Premier of England, London, 1723 A.D. This edition says, in the Preface, that Mr. John Schipper, bookseller at Amsterdam, bought a copy of the *Secreta Monita*, among other books, at Antwerp, and reprinted it. The Jesuits bought up the whole edition, a few copies excepted. From one of these it was afterwards reprinted. During the last century there were several English reprints. One of the copies which Rev. Dr. Wylie

What Jesuits Preached in India and China.

Count Hoensbroech, a former Jesuit, in his book, *Fourteen Years a Jesuit*, refers to a copy of these *Secret Instructions* in MS. having been found in 1870 in a secret recess behind the altar in the old Jesuit Church of St. Michael at Munich.

Amongst the Jesuits themselves the *Secret Instructions* are probably only communicated to the higher orders, or to those entrusted with some important mission. In the Army and Navy secret instructions are only issued to high officers.

These abominable principles set forth in the Jesuits' Bible, the *Secreta Monita*, led Jesuit missionaries into the most sinful compromise with heathen superstitions and philosophies in different parts of the world. In India they swore that they were Brahmins of pure descent, sanctioned some of the most abominable habits of idolatry, and practised some of the worst Hindu austerities to acquire fame. In China, they pretended that there was only a shade of difference between the doctrine of Christ and the teachings of Confucius; and to make proselytes, they taught, instead of pure Christianity, a corrupt system of religion and morality, that was quite consistent with the indulgence of all the passions. Nay, so far did they go, that, finding the Crucifixion was a stumbling-block to the philosophic Chinese, as to the Jews of old, they actually denied that Christ was ever crucified at all, and said it was a base calumny invented by the Jews, to throw contempt on the Gospel! They told the Red Indians that Jesus Christ was a mighty chief, who had scalped more men, and women, and children than any warrior that had ever lived! Having no real principles, they were willing to make any compromise, no matter how foul, provided they could by it advance the interests of their Order, or swell the roll of recruits to the Roman army.¹

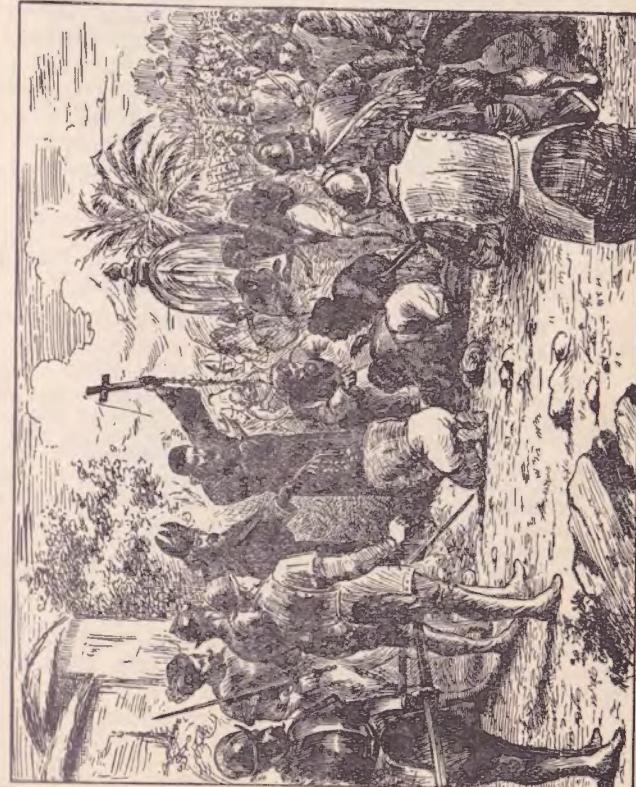
used in his compend of the book was printed at Rome, in the printing-press of the Propaganda, and contains the Latin text page for page with a translation in Italian.

² *The Cabinet of the Jesuits' Secrets Opened*; London, 1679. See Wylie's *History of Protestantism*, II., pp. 405—411.

¹ See *Approaching End of the Age*, Guinness, p. 185.

The Jesuit Mission to the East Indies, A.D. 1559.

When the Jesuit Mission to the East Indies started out in 1559 A.D., Torrez their superior procured royal letters to the Portuguese Viceroys and Governors, empowering them to assist the missionaries in the conversion of the

HOW THE JESUITS MADE CONVERTS IN THE EAST INDIES IN THE SIXTEENTH CENTURY.

East Indies. This shortened the process wonderfully.* They simply ascertained the places where the natives assembled for their own religious festivals and

¹ * See *History of the Jesuits*, Steinmitz.

Chinese Ignore the Church of Rome.

surrounded them with a troop of soldiers who with levelled muskets offered them the alternative of the musket ball or of baptism. The rite followed immediately upon the acceptance of the alternative, and the next day they were taught the Sign of the Cross ! These and similar methods were employed in various lands when the secular arm was at their disposal. It was this type of "Christianity" which the Chinese Government ignored in 1913 A.D., when it requested Protestant Britain and North America to call on God Almighty to bless that great nation in the hour of her first birth of Constitutional government. They ignored the Pope, because they did not regard Romanism as Christianity in any shape or form. The Chinese judged the Missionaries and their teaching by their fruits. What a testimony to our faithful Protestant Missionaries !

Jesuit Tactics. Testimony of University of Paris Concerning their Devilish Practices in 1643 A.D.

The Roman Catholic UNIVERSITY OF PARIS, in 1643 A.D., said of the Jesuits :—

"The laws of God have been so sophisticated by their unheard-of subtleties, that there is no longer any difference between vice and virtue ; they promise impunity to the most flagrant crimes ; their doctrines are inimical to all order ; and if such a pernicious theology were received, deserts and forests would be preferable to cities ; and society with wild beasts, who have only their natural arms, would be better than society with men, who, in addition to the violence of their passions, would be instructed by this doctrine of devils, to dissimulate and feign, in order to destroy others with greater impunity. It is a device of the great enemy of souls.

THE PARLIAMENT OF PARIS, in 1762 A.D., used language quite as strong in a memorial to the King, accompanying a compilation of extracts from 147 Jesuit authors, which they presented to him :—

"That he might be acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their Society to the present moment—a doctrine authorizing robbery, lying, perjury, impurity ; all passions, and all crimes ; inculcating homicide, parricide and regicide ; overturning religion, and sanctioning magic, blasphemy, irreligion and idolatry."

Jesuits Intercept Letters in the Post.

One of the favourite Jesuit tricks of to-day, is the intercepting of important letters in the post, by means of their own secret agents in the Postal Service of various countries. The author was in Spain in May, 1912, and whilst seeking for the site of the Inquisition Prison—destroyed by the French in 1809—outside Madrid, a guide, who evidently was a Jesuit spy in disguise, informed a Jesuit priest of the author's quest. Immediately all the author's letters from England disappeared in the Spanish post, and have never since been recovered.

[The MSS. and proofs of the book the reader is now reading, when they reached the chapter and pages dealing with the *Secret Instructions* of the Jesuits, went astray in the British Post for over a fortnight ; September 3rd to 18th, 1915, and were only recovered by a mere chance clue. Of course there was a plausible explanation ; Rome's agents always cover their tracks very cleverly. The only letters the author has had go astray to his knowledge, have been those dealing with Romanism. Protestant Societies frequently have their mails tampered with. Some postal clerks in the London Post Offices have openly refused to handle literature posted [by the Protestant Truth Society at the office near the Society's headquarters]

The Jesuits have been Expelled from the Following Countries and Places :—

Country or Place.	Date of Expulsion.	Country or Place.	Date of Expulsion.
Saragossa ..	1555	Transylvania ..	1588
La Palantine ..	1558	Bordeaux ..	1589
Vienna ..	1566	France ..	1594
Avignon ..	1570	Holland ..	1596
Antwerp ..	1578	Touron ..	1597
Portugal ..	1578	Berne ..	1597
Segovia ..	1578	England ..	1602
England ..	1579	England ..	1604
England ..	1581	Denmark ..	1606
England ..	1586	Thorn ..	1606
Japan ..	1587	Venice ..	1606
Hungary ..	1588	Venice ..	1612

✓ The Jesuits have been Expelled from the following Countries and Places :

<i>Country or Place.</i>	<i>Date of Expulsion.</i>	<i>Country or Place.</i>	<i>Date of Expulsion.</i>
Amura (Japan)	1613	Rouen Cathedral	1825
Bohemia	1618	Belgium¶	1826
Moravia	1619	Eight Colleges	
Naples	1622	in France**	1828
Netherlands	1622	Great Britain and Ireland	1829
China	1623	France	1831
India	1623	Saxony††	1831
Malta	1634	Portugal	1834
Russia	1723	Spain	1835
Savoy	1729	Rheims‡‡	1838
Paraguay	1733	Lucerne§§	1842
Portugal	1759	Lucerne	1845
France	1764	France	1845
Spain	1767	Switzerland	1847
Two Sicilies	1767	Sardinia¶¶	1848
Duchy of Parma	1768	Naples	1848
Malta	1768	Papal States	1848
All Christendom*	1773	Linz	1848
Russia	1776	Vienna	1848
France	1804	Styria	1848
Grisson†	1804	Austrian Empire	1848
France	1806	Galicia	1848
Naples	1810	Sardinia	1848
Moscow	1816	Sicily	1848
St. Petersburg	1816	Paraguay	1858
Canton of Soleure	1816	Several Italian States	1859
Belgium	1818	Sicily	1860
Brest‡	1819	Germany	1873
Russia§	1820	Mexico	1914
Spain	1820		

*By a Bull of Pope Clement XIV.

†One of the Swiss Cantons.

‡By its inhabitants.

§For ever.

¶From all the private and public schools in Belgium.

**Namely, Aix, Billon, Dole, Forcalquier, Mont-Morillon, St. Achen, and St. Ann.

††Prohibited from entering.

‡‡By the inhabitants.

§§Prohibited from entering.

|||For ever.

||Expelled from their establishments.

Why were the Jesuits expelled from all these lands, Roman Catholic as well as Protestant? For putting into practice their Secret Instructions!

What Pope Clement XIV. said of Jesuits, A.D. 1773.

"Under the reign of Clement XIII. the times became more difficult and tempestuous; complaints and quarrels

Clement XIV. Suppresses the Jesuits, 1773 A.D.]

were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very Sovereigns, whose piety and liberality towards the Company were so well known as to be looked upon as hereditary in their families—we mean our dearly-beloved sons in Christ, the Kings of France, Spain, Portugal and Sicily—found themselves reduced to the necessity of expelling and driving from their States, Kingdoms and Provinces, these very Companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, and from massacring each other in the very bosom of our common mother, the Holy Church. The said dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said Society was absolutely abolished and suppressed. . . . After a mature deliberation, we do, out of our certain knowledge, and the fulness of our Apostolical power, suppress and abolish the said Company." (Bull of Pope Clement XIV., dated July 21st, 1773.) This Bull cost Clement XIV. his life.

What Cardinal Manning Thought of the Jesuits.

"Archbishop Manning absolutely declined the aid and presence of the Jesuits at the College for Higher Studies at Kensington. Over its gates, as if in letters invisible to the unheeding crowd, was written:—'No Jesuits need apply.'

"Such a line of action in a man of Manning's practical sagacity would have been utterly unaccountable did we not know his mistrust of Newman and the Jesuits, though for widely different reasons, had become almost second nature."

Mass Abolished in Church of England, A.D. 1549.

"Cardinal Manning's opposition to the Jesuits was maintained unto the end. During his Episcopate the Jesuits were prohibited from establishing a single school in the Diocese of Westminster." Purcell's *Life of Cardinal Manning*, Vol. II., pp. 497, 499, 770.

1548 A.D. Communion Cup restored to the laity.

A.D. 1549. The Mass abolished from Services of Reformed Church of England by publication of the first REFORMED PRAYER BOOK.

King Henry II. of France and the Burning Tailor.

1549 A.D. The historians of the time record a sad story, which is a typical instance of the bigotry of the Reformation age, and the vengeance that was beginning to animate France against all who favoured the Reformation movement.

The Coronation of Queen Catherine de Medici was approaching, and Henry II. of France wished to make the coronation fetes of more than ordinary splendour; and in order to do this he resolved to introduce what would form a new feature in these rejoicings, namely, the burning piles of four Huguenots. Four victims were selected, and one of these was a poor tailor. It occurred to the Cardinal of Lorraine that a little amusement might be extracted from the man. The Cardinal pictured to himself the confusion that would overwhelm the poor tailor were he to be interrogated before the king, and how mightily the court would be diverted and amused by the incoherence of his replies. He was summoned before Henry, but the matter turned out not altogether as the Cardinal had reckoned it would. The promise was fulfilled to the confessor, "When ye shall be brought before kings and rulers for My sake and the gospel's, it shall be given you in that hour what ye shall speak." So far from being abashed, the tailor maintained perfect composure in the royal presence and replied so pertinently to all interrogatories and objections put by the Roman Bishop of Macon, that it was the king and the courtiers who were disconcerted. Diana of Poictiers, the king's mistress, a

The Burning Tailor's Eye and King Henry II.

witty but faded beauty, stepped boldly forward in the hope of rescuing the courtiers from their embarrassment; but, as old Crespin says, "the tailor cut her cloth otherwise than she expected; for he, not being able to endure such unmeasured arrogance in her whom he knew to be the cause of these cruel persecutions, said to her "Be satisfied, Madame, with having infected France, without mingling your venom and filth in a matter altogether holy and sacred, as is the religion of our Lord Jesus Christ." The king took the words as an affront, and ordered the man to be reserved for the stake. When the day of execution came, July 14th, 1549, the king bade a window overlooking the pile be prepared, that thence he might see the man, who had had the audacity to insult his favourite, slowly consuming in the fires. Both parties had now taken their places, the tailor burning at the stake, the king reposing luxuriously at the window and Diana of Poictiers seated in haughty triumph by his side. The martyr looked up to the window where the king was seated, and fixed his eye on Henry. From the midst of the flames that eye looked forth with calm and steady gaze upon the king. The eye of the monarch quailed before that of the burning man. He turned away to avoid it, but again his glance wandered back to the stake. The flames were still blazing around the martyr; his limbs were dropping off, his face was growing fearfully livid, but his eye, unchanged, was still looking at the king; and the king felt as if, with Medusa-power, it was changing him into a stone. It seemed as if Almighty God looked through that tailor's eye upon the weak, sin, and crime-stained king.

The execution was at an end; not so the terror of the king. The tragedy of the day was reacted in the dreams of the night. The terrible apparition rose before Henry in his sleep. There again was the blazing pile, there was the martyr burning in the fire and there was the eye looking forth upon him from the midst of the flames. For several successive nights was the king

Jesuit's Reply to the Reformation,
How Jesuits Corrupt Doctrines.

terrified by this terrible vision. He resolved, nay, he even took an oath, that never again would he be witness to the burning of a heretic. **It had been still better had he given orders that never again should these horrible executions be renewed.**

"So far, however, was the persecution from being relaxed, that its rigour was greatly increased. Piles were erected at Orleans, at Poictiers, at Bordeaux, at Nantes, in short, in all the chief cities of the kingdom. These cruel proceedings, however, so far from arresting the progress of the reformed opinions, only served to increase the number of their professors,"* and led in a little over a century to the great Exodus at the Revocation of the Edict of Nantes.

Jesuit Methods of Mixing Doctrines.

1551 A.D. Nearly all the travesties of Divine Truth which shield the Church of Rome, and which divide up the professing Church of Christ to-day have originated with the Jesuits. They publish theological works under assumed names, and propagate conflicting doctrines so persistently, that in time, certain types of minds come to believe that their devilish travesties are really taught in the Holy Scriptures.

That the Jesuits act upon these principles is demonstrated by the instructions they sent from the Council of Trent as part of their plan to throttle the Reformation. The Council was Rome's reply to that great movement, 1545—1563 A.D.

Secret Instructions from the Council of Trent, A.D. 1551.

The following Instructions were sent in 1551 A.D. from the Council of Trent to the Jesuits of Paris through Casa, Archbishop of Benevento.

"In case in strange countries ye be known by merchants or others trading or travelling thither, for to strengthen your designs the more for your intention, you are dispensed with to marry after their manner, and then ye safely may make answer that heretical marriage is no marriage.

*See *History of Protestantism*, Vol. iii. Wyllie.

The Disguised Jesuit in Rochester Cathedral.

"Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent then preach Calvinism; if Calvinism, then preach Lutheranism; if in England, then either of them, or John Huss's opinions, Anabaptism, or any that are contrary to the Holy See of St. Peter, by which your function will not be suspected, and yet you may still act on the interest of the Mother Church; there being, as the Council are agreed on, no better way to demolish that Church of heresy but by mixtures of doctrines, and by adding of ceremonies more than be at present permitted. Some of you who undertook to be of this sort of heretical episcopal society, bring it as near to the Mother Church as you can for then the Lutheran party, the Calvinists, the Anabaptists, and other heretics will be averse thereunto, and thereby make that Episcopal heresy odious to all these, and be a means to reduce all, in time, to the Mother Church."

"These Instructions I am commanded to recommend unto you, as being approved by his Holiness Julius III., your Supreme Father, and his wholesome Council, to be handled and performed to the utmost of your powers, wealth, parts, learning and capacities for the good of the Mother Church. Dated the fourth Ide of November, 1551." * †

In 1568, Thomas Heath, a disguised Jesuit, whilst preaching in Rochester Cathedral, carrying out these instructions, accidentally dropped in the pulpit, a letter from the Spanish Jesuits, dated Madrid, October, 1568. On the Government Authorities searching Heath's

*See *Foxes and Firebrands*, pp. 27-33, Robert Ware, 1682, British Museum Library.

†In 1890 Father Bridgett, a R.C. Priest, attempted to undermine the authority of Robert Ware's work by arguing on the usual Jesuit lines that his work was a forgery.

Two years later, in 1892, the Rev. E. W. Bullinger, D.D., in the Introduction to the new edition of *Roman Tactics* published that year, replied to Bridgett's strictures.

Dr. Bullinger conclusively demonstrated that it was Bridgett's scholarship which was at fault and not Ware's original documents.

Father Bridgett's Faulty Scholarship Exposed.

lodgings, the Pope's licence authorizing him to disguise himself as a Protestant minister was discovered. In the Spanish letter Heath was advised: "These mixtures with your own will not a little puzzle the understandings of the auditors, but make yourself famous."* The terms of the Pope's licence indicated that there were many other Jesuits in disguise running over the country.

1553 A.D. Queen Mary restores Popery. 800 Protestant Ministers of the Gospel exiled.

Violent Papal persecutions in England. Bishops Ridley and Latimer burned at Oxford, October 8th, 1555. Seventy-two burned at the stake the same year. Cranmer suffers at Oxford, March 21st, 1556. 288 men, women and children burned in three years.

1555. Complete establishment of the Reformation by the Religious Peace of Augsburg, confirming the Protestant churches of Germany in all their rights and possessions, in entire independence of the Pope, September 25th, A.D. 1555.

The following is a specimen of Bridgett's evidence of what he terms Ware's "forgery."

Father Bridgett challenges the authenticity of Ware's account of the trial on April 5th, 1567, of Cummin, a disguised Dominican friar who had posed as a zealous Protestant, as did many other priests during Elizabeth's reign.

Here is what Bridgett says. "Ware says that the first examination of Faithful Cummin took place on Monday, April 5th, 1567. Now, says Bridgett, April 5th, 1567, was not Monday, but Saturday. This, it may be said, merely proves a slip somewhere." Father Bridgett's readers will be surprised to hear that the slip is his own, and not Ware's! According to our present reckoning it is true that April 5th, 1567, would have been Saturday, but since 1752 A.D. the difference between the Old Style and the New has been eleven days, and since 1800 it has been twelve days. If written correctly now, it would be April 5th. Now if April 17th were a Saturday, as Father Bridgett says, then it follows of necessity that April 5th, under the Old Style must have been a Monday, as Robert Ware states!

Thus Father Bridgett is correct in saying that there must be "a slip somewhere," and it is proved that the slip is his own, like many another of his statements. See *Rome's Tactics*, 1892 edition, pp. 14, 15.

*See *Rome's Tactics*, pp. 6 and 12, by Dean Goode, late Dean of Ripon. London, Nisbet, 1893.

Martyrs Burnt under Queen Mary

The Reformers used the Bible to propagate truth.

Men who died for an open Bible, and laid the foundation of Britain and North America's Religious Liberty, Happiness and National Character.

End of the Seven Thunders. Rev. x. 4. God's message given at the Reformation, acknowledged by the nations. The Pope's curses (i.e., the *Thunders of the Seven Hills*) ignored by kings and emperors.

From A.D. 313, the date of the DECREE OF TOLERATION OF CHRISTIANITY by the Roman Emperors Constantine and Licinius—the Edict of Milan, 13th Jan. A.D. 313—the termination of the Pagan Roman

Rome planted and used the stake to propagate error.

Scotland's John the Baptist.

persecutions—to the establishment of the Reformation at the Peace of Augsburg, the interval is 1260 CALENDAR YEARS.

1558. Protestant Church of England re-established by Queen Elizabeth on ascending the throne.

1559. Glorious return to England of the 800 exiled Protestant ministers of the Gospel banished by Queen Mary. At first they united with the Church of England, but owing to the retention of High Church doctrines and rites, they separated in a few years.

1559. Knox mightily helps forward the Reformation in Scotland. When John Knox returned from his five years exile on the Continent and landed at Leith, May 2nd, 1559, the news set Scotland on fire. Men choking with emotion grasped each other by the hand and shouted, "John Knox has come! John Knox has come!" Ships leaving the ports of Scotland hailed each other on the sea and shouted, "John Knox has come! John Knox has come!" Knox's thorough uncompromising work saved Scotland from being cursed with a dominating High Church party, as England afterwards was, and is to-day.

1560. The Bible first divided into verses, and published as the Geneva Bible. This Bible was translated at Geneva by the exiled Protestant Ministers and Reformers during Queen Mary's bloody reign. It was published, with the Reformers' notes, on the return of the exiles to England.

1563 A.D. Publication of the XXXIX. Articles.

1567. Duke of Alva commissioned by Philip II. of Spain to exterminate the Protestants in the Netherlands. In less than six years puts to death 18,000 men and women by the sword, gibbet, rack and the flames. Ruin and dread of death drive thousands to England.

1567. The Jesuits arrive in Britain disguised as Church of England clergymen and as Puritans. Thomas Heath brother of the deposed Roman Catholic Archbishop of York, accidentally drops a letter in the pulpit from the Spanish Jesuits, whilst preaching as a Protestant in Rochester Cathedral. Heath's lodgings

The Pope's Licence to Jesuits in Disguise.

searched by the Government. A licence from the Pope found, which authorized him to disguise himself as a Protestant Minister of the Gospel, and preach confusing doctrines. The terms of the Pope's Bull indicated that there were many "Heaths" in disguise all over the country.*

1572. Massacre of French Protestants on St. Bartholomew's Day, August 24th, 1572.

On the arrival of the Papal Nuncio's official report of the massacre, great rejoicings, and Public Thanksgivings at Rome. The *Te Deum* sung and a medal struck by Pope Gregory XIII. to commemorate the slaughter, with inscription, "Hugonotorum Strages," i.e., "Slaughter of the Huguenots." The medal represents the Church of Rome as a destroying angel offering the Huguenots the alternative of the CRUCIFIX or the SWORD. In one hand the destroyer holds the CRUCIFIX, in the other the drawn SWORD. The dead lie all round at the feet of the blood-drunk slayer.

Pope Gregory's St. Bartholomew Medal.

Obverse and Reverse.



FROM A MEDAL IN THE BRITISH MUSEUM.

PAPAL ROME: Offering French Protestants the alternative of the CRUCIFIX or the SWORD.

The St. Bartholomew Medal, struck by Pope Gregory XIII. in 1572 to commemorate the massacre of the French Huguenots. Note, the blood-drunk slayer holds the Crucifix in one hand and the drawn Sword in the other.

*See *Rome's Tactics*, by Dean Goode, London, 1867. Also *Foxes and Firebrands*, by Robert Ware, 1682, in British Museum Library.

78 *The Blood Drunken Woman of Rev. XVII.*
THE PAPAL PERSECUTIONS FORETOLD.

The woman referred to here is of course the Scarlet Woman of the Revelations, the Church of Rome. St. John saw her in vision drunk with the blood of God's people.

Rev. xvii. 6 : [REDACTED] R.V.

From A.D. 312, the Era of Indictions (Papal) and beginning of Imperial Roman Church, supplanting Paganism as the State religion of the Roman Empire, to this slaughter of the "Witnesses," in 1572, there elapsed **1260 SOLAR YEARS** (Rev. xi.)

FALSIFIED ROMAN CATHOLIC HISTORY EXPOSED.

1572. In their frantic efforts to colour and falsify history, the Jesuits and the Roman Catholic "Truth" Societies have overstepped themselves in their attempt to whitewash Pope Gregory XIII. and his share in the great massacre. The Jesuits publish plausible pamphlets by the thousand entitled "St. Bartholomew's Day," "The Huguenots," etc., in which they state that owing to the slow means of communication in those days the Pope was at first misled by false intelligence; that as soon as he learned the facts he was horrified at the awful deed. He thought it was a political conspiracy, the Jesuits say. Unfortunately for this piece of Jesuitry, the Pope had an official Programme drawn up and printed in Rome at the time. Original copies of this little four-page programme exist to-day in our great European National Libraries. One copy is in the Library of Oxford University. That programme states that it was the Papal Nuncio at Paris who sent the official account to the Pope. That programme states that it was the destruction of the Huguenot Sect the Pope rejoiced over. The Jesuits say he thought it was a political party which had been exterminated. The following is an abridged translation from the copy in the Bodleian Library, Oxford, translated by the Rev. Dr. Bartolli, a former Jesuit priest:—

St. Bartholomew's Day in Rome.

79

THE POPE'S OFFICIAL PROGRAMME,
SEPTEMBER. 8th, 1572, A.D.
TRANSLATED FROM THE COPY IN OXFORD
UNIVERSITY LIBRARY.

"Order of the Most Solemn Procession made by the Pope in the August City of Rome when the most Happy News came of the Destruction of the Huguenot Sect.

"As soon as the Pope received the news of the death of the Admiral (Coligny) and other chiefs of the Huguenot sect, before ordering a general procession, he requested the cardinals then present in Rome to assemble in a solemn consistory, where letters from the Papal Nuncio at the Court of France referring to the destruction of the Huguenot sect were read. Immediately afterwards his holiness with all the cardinals in most beautiful order went to the church of St. Mark, where the best singers sang a most beautiful Te Deum Laudamus. This done, the Pope solemnly consigned the cross to the most illustrious Cardinal Ursini for the French Legation, and ordered that on Monday next, the feast of the nativity of the most glorious Virgin Mary, at twelve o'clock all religious confraternities, companies, and the clergy should meet together in St. Mark's, in order to begin therefrom a most solemn procession. On the appointed day the procession was opened by the confraternities and companies; then followed the religious orders, then the parish priests, then the canons, each one taking that place to which the importance of his church in the good city of Rome gave him right; afterwards followed the members of his holiness' court, all wearing long robes suitable for such a solemnity. Immediately after, came the golden cross of the Pope, followed by the most reverend prothonotaries, auditors of the rota, bishops and most illustrious cardinals, all clothed in pontifical robes, and surrounded by the Swiss Guards. The ambassadors of the foreign

The Pope's Official St. Bartholomew Programme.

powers to the Papal court came next, and last of all the Pope under a canopy of silken velvet all embroidered with golden figures, which was carried by several of the principal gentlemen. Such a crowd of common people filled the streets, to see and accompany the said procession, that the Swiss Guards of the Pope could scarcely keep back such a concourse. Finally, the procession was closed by a magnificent and gallant body of light-armed cavalry. But the most gorgeous and wonderful spectacle of silk, of gold and other most beautiful things, requisite for such a function, was to be seen in St. Louis', the church of the French nation (to which the procession betook itself): all under the charge of Cardinal Ferrara, the titular of the church. The most illustrious Cardinal of Lorraine, together with the French ambassador, received the Pope at the door of the church, with a most joyful look on his face, and gave him the cross to kiss, with other due ceremonies. After which the Pope, the cardinals, and the most reverend bishops having taken their appointed places, the most illustrious French Cardinal Jenses sang high mass as a thanksgiving for the great favour the French nation had received from our Lord God. The mass was responded to by the musicians of our lord the Pope, who sang so sweetly and beautifully that the hearts of all who were present, and the city of Rouen, were filled with great joy, thereby making known how greatly this city was attached to religion and to the kingdom of France.

"Outside of the church and over its door there was a most elegant inscription, in golden letters, emblazoned on a violet silk cloth, with the colours and figures of the arms of France, which for the pleasure of readers is here transcribed:—

"To God the Best and Greatest.

"To the most Blessed Father Gregory XIII.,
Supreme Pontiff.

"To the Sacred College of most Illustrious Cardinals.

"To the Senate and People of Rome.

The Pope's Official St. Bartholomew Programme.

"Charles IX., the most Christian king of the French, filled with zeal for the Lord God of hosts, almost all the heretics and rebels of his kingdom having been suddenly removed as by a smiting angel divinely sent, never to be forgetful of so great a benefit, himself now greatly abounding in most solid joys, sends congratulations for the truly stupendous effects, the perfectly incredible results, the completion in all respects, abounding with divine favour, of the counsels given for that end, the assistance sent, the prayers, supplications, vows, tears, and sighs, of himself and all Christians for the past twenty years, to the most high God.

"This great happiness which has happened at the beginning of the pontificate of the most blessed father Gregory XIII., not long after his admirable and divine election—together with the continuation of the most unflagging and prompt eastern expedition, foreshadows the restoration of ecclesiastical affairs, and the vigour and flourishing state of religion, which was languishing.

"For this great favour the king of France, absent in body but present in spirit, here in the church of his ancestor St. Louis, thanks almighty God, and suppliantly beseeches His mercy that such a hope may not fail.

"Charles of Lorraine, Presbyter-Cardinal of the Holy Roman Church, under the title of Saint Apollinaris, here wishes that this should be made known to all.

"A.D. MDLXXII. 8th of September"

Then follows the Pope's prayer thanking God for this great victory.

"Let us pray.

"Almighty and eternal God, who resistest the proud and givest grace to the humble, we give Thee devout thanks and sing unto Thee songs of praise; because, regarding the faith of Thy servants, Thou hast granted to the Catholic people a glorious and joyful victory over treacherous nations. We beseech Thee mercifully

*The Jesuits, Parsons and Campion:
Rome's Martyrs Really Traitors.*

to continue what Thou hast faithfully begun, to the praise and glory of Thy name, which we Thy servants suppliantly invoke, through Christ our Lord, etc.

"FINIS."

*Printed at Rome by the heirs of Anthony Blado, printers to the (Apostolic) Chamber, 1572.

*See *Antichrist's Rejoicing over St. Bartholomew.* Knox Club, Edinburgh, 1912.

Let any reader carefully read the Jesuits' pamphlet, *St. Bartholomew's Day*, 1572, published by the Roman Catholic "Truth" Society, and then judge for himself what these people mean by the term "truth"!

St. Paul in 2 Thess. ii. 11, 12, tells us that Antichrist would make his followers believe a lie to be truth and the Truth a lie. The Jesuits and Roman Catholic "Truth" Societies evidently believe lies to be truth, when their Church history requires it.

1580 A.D. Jesuits traversing England disguised as merchants, soldiers, courtiers, etc., stirring up Roman Catholics to rebel against Elizabeth. Edmund Campion and Robert Parsons (Jesuits) were the leaders. Campion was arrested and executed for High Treason. Parsons fled to the Continent.

The Jesuits now picture Campion as a martyr, and Pope Leo XIII. canonized him. In 1915, Rev. R. J. Campbell, who has a warm heart for Rome, informed the public, in a London newspaper, that Edmund Campion died for England!

The Covenanters of Scotland. Re-written History.

1581 A.D. The name Covenanters in Scottish history was applied to the party embracing the great majority of the Scottish people, who during the 17th century bound themselves to establish and maintain the Presbyterian doctrine and principles of Church government as the sole religion of the country, to the exclusion of Prelacy and Popery. Presbyterian government means democratic or elective appointment of ministers and officers. Prelacy and Popery appointed the ministers and bishops without consulting the people. These Bishops and Priests were frequently

Signing the National Covenant in Blood.

notoriously immoral and irreligious men, yet the people had no power to remove them.

There were several successive Covenants similar in spirit and expression, the most important historically being the National Covenant of 1638 A.D. and the Solemn League and Covenant, 1643 A.D. These were both based upon earlier documents.

In A.D. 1581 the General Assembly of Scotland adopted a Confession of Faith, or National Covenant, drawn up by Rev. John Craig, condemning Episcopal government under the name of hierarchy, i.e., government by priests and bishops.

This Covenant was signed by James I., and enjoined on all his subjects. It was again subscribed in A.D. 1590 and 1596. The subscription was renewed in A.D. 1638, and the subscribers engaged by oath to maintain religion in the same state in which it existed in 1580, and to reject all innovations introduced since that time.

This oath annexed to the Confession of Faith of 1581 received the name of the National Covenant.

The additional matter was prepared by Johnston, of Warriston, and Alexander Henderson, and was intended to suit the document to the special circumstance of the time.

It was adopted and signed (in their own blood) by a large gathering in Greyfriars' Churchyard, Edinburgh, on the 28th February, and copies were sent next day throughout the country for additional signatures.

The Solemn League and Covenant was established in the year 1643, and formed a bond between Scotland, England, and Ireland for the preservation of the Reformed religion in the Church of Scotland, the reformation of religion in England and Ireland, "according to the Word of God," and the example of the best Reformed Churches," and the extirpation of Popery and Prelacy. It was sworn and subscribed by many in both nations, approved by the Parliament and Assembly at Westminster, and ratified by the General Assembly of Scotland in 1645. King Charles I. dis-

Encyclopædia Britannica, Colourless History.

approved of it when he surrendered himself to the Scottish army in 1646; but in 1650 Charles II. by a solemn oath declared his approbation both of this and the National Covenant, and in August the same year he made a further Declaration at Dunfermline to the same purpose, which was renewed on the occasion of his Coronation at Scone in 1651. In the same year also the Covenant was ratified by Parliament, and subscription to it required from every member—it being declared that without such subscription the constitution of the Parliament was null and void. It was afterwards renounced by Charles and declared illegal in 1662, when all the Puritan Ministers were ejected from their livings.

The foregoing facts are taken from the *Encyclopædia Britannica*. It will be noted that the writer in that work says not a word about the furious persecution of the Covenanters which followed, and of their firm unswerving loyalty to the Word of God and to their own principles, which finally made Scotland free and saved her from being cursed with a dominating High Church Party as England was then, and is to-day in this twentieth century. Why are our nineteenth and twentieth century historians so silent on these matters? Rome and the High Church Party seem determined that our Encyclopædias and Histories shall be written by men who will be silent on the awful persecutions of the past. The uncompromising resistance to prelacy was the heart and soul of the whole great movement, yet the writer is silent! Why? This is the style of writing which the Jesuits and High Churchmen term "rewriting history." Silence concerning Rome's iniquities.

Gregory XIII. Alters the Calendar and puts back the Clock of History Ten Days in 1260 Years.

1582 A.D. PAPAL REFORMATION OF THE CALENDAR.
"He (Antichrist) shall think to change the Times and the Law." (Dan. vii. 25.)

1582 A.D. There is a very noteworthy circumstance connected with the days Gregory cut out of the Calendar, to which we must direct attention. The

Antichrist Changing the Times and Laws in 1582 A.D.

Julian year, of $365\frac{1}{4}$ days of the old style Calendar, is slightly in excess of the true Solar year, and the error accumulates in 1260 years to about ten days.

Now it will be remembered that Gregory XIII. cut off ten days from the year A.D. 1582, and commanded Christendom by a special Papal Brief to count the 5th October of that year as the 15th.

In this he legislated back for 1260 years, thus changing TIMES and LAWS for "a TIME, TIMES, AND THE DIVIDING OF TIME," in remarkable agreement with the prophecy about the Little Horn of Dan. vii. "He (Antichrist) shall think to change the TIMES and the LAW." Dan. vii. 25.

This arose in the following way. The first general or Ecumenical Council, that of Nice, A.D. 325, had legislated with reference to the time of the observance of Easter. Gregory XIII. assumed this Council as a starting point; and as the error of the old Julian year had, in the interval which had elapsed since the Council, thrown the vernal equinox out, by about nine days and a half, he arbitrarily ordained the removal of ten days from the Calendar, at the same time that he introduced regulations to avoid irregularities in future.

Gregory XIII. died in A.D. 1585, EXACTLY 1260 YEARS AFTER THE COUNCIL OF NICE, and his reformation of the Calendar only came into use three years before his death, and that only in the Catholic countries which accepted it as a matter of course; in Protestant Germany and Switzerland it did not take effect till A.D. 1700, and in England not till A.D. 1752. Of course we are not to infer that it was wrong for Gregory to amend the Calendar when it clearly needed emendation. What we are to infer is that this LITTLE HORN, or Antichrist, although so small, so far as actual territory ruled, yet would be so powerful in influence as to be able to alter the TIMES and LAWS of all Christendom.

We can realize this in a measure when we remember that no monarch is powerful enough to do it to-day, yet Gregory XIII. did it in A.D. 1582. But true to Daniel's

Jesuits Invent False Interpretations of the Apocalypse.
prophecy The Pope's Dominion has been taken away.
See Dan. vii. 8, 20-26. No nation would allow the Pope
to alter the **Laws and Times** to-day.

1584. Cardinal Di Como writes to Father Parry, an English R. C. Priest, conveying the Pope's approval of his plot to kill Queen Elizabeth. The letter intercepted by the Government; Parry and his accomplices executed for high treason.

1585. THE CHURCH OF ROME INVENTS FALSE INTERPRETATIONS OF THE APOCALYPSE TO THROTTLE THE REFORMATION.

The Jesuits Ribera and Bellarmine invent the Futurist Interpretation of the Books of Daniel and the Revelation, for the purpose of throttling the Reformation. Ribera and Bellarmine first propounded the false theory that Antichrist and his Ten Kingdoms are yet to arise in the **future**.

They taught that Antichrist would be one particular man, a Jew, who would re-build the Temple at Jerusalem, compel circumcision, abolish the Christian Sacraments, and every other form of religion, and would avowedly and openly deny Christ. They taught that this Antichrist would assume to be Christ, and would be received by the Jews as their Messiah, and would pretend to be God, would make a literal Image speak, would feign himself dead, and rise again, and would conquer the whole world, and all in the space of **THREE YEARS AND A HALF**.

This Jesuit Futurist interpretation ever afterwards deceived multitudes of both Protestant and Roman Catholic students of prophecy.

The late Mr. B. W. Newton, M.A.; Rev. M. Baxter; and the Brethren generally in the Nineteenth and Twentieth Centuries taught, and their successors still teach Ribera's interpretation.

The Babington Conspiracy to Murder Elizabeth, A.D. 1586 Mary Queen of Scots Implicated.

In 1586 came the great Babington Conspiracy, so called from the name of one of the chief conspirators, Anthony Babington, one of the English Roman Catholic gentry whom the Jesuits employed as their tool.

Assassin Priests Educated at Rheims.

The plot in England originated with Father John Ballard, one of the young English priests who had been educated at the seminary of Rheims. Ballard revered the Pope's Bull excommunicating Elizabeth as the product of infallibility, and held that to assassinate the Queen was the surest way of earning a crown in paradise. The plan was, that Elizabeth was to be killed and Mary Queen of Scots placed on the throne of England. The Roman Catholics of England were to rise in insurrection, and the Spanish and French armies were to land on the coasts, besiege and sack the cities that opposed them, and finally establish the Roman Catholic religion again in England. On May 12th, 1586, Mendoza, the Spanish Ambassador, wrote to Philip, as follows : "I send herewith a statement of the English Counties and their condition, . . . from the intelligence given me by a priest, whom I sent round the country."* But Walsingham, Elizabeth's Secretary of State, intercepted all the letters of the conspirators, including those of Mary Queen of Scots, and when all was ready stepped in and crushed the plot and arrested the conspirators, who were all made to expiate their crimes on the scaffold. These are some of Rome's "Martyrs." As regards Mary Queen of Scots, she denied her guilt to the very end, notwithstanding the fact that her private letters and secret cypher codes seized in her private cabinets, proved her guilt to the very hilt.

The secret letters were conveyed to Mary through a chink in the wall of her prison by a brewer, in league with the Jesuits. The brewer brought ale to the household.

She was beheaded at Fotheringay Castle, in Nottinghamshire, in the following February.

She acted, the consummate hypocrite that she was, to the very end. That she was as guilty as the judges of her age believed her to be, has been conclusively demonstrated by Froude, from Spanish State documents of the period, now lying in the Spanish Archives at Simancas, Spain.

*Calendar of Spanish State Papers, iii. 606-608.

The Execution of Mary Queen of Scots, A.D. 1587.

Froude, in vol. XII. of his *History of England*, gives the following interesting account of the defiant manner in which this brazen crime and sin-stained woman went to her death on the block. Mary was probably one of those human creatures who had sinned so terribly in the face of great light, that, in the words of St. Paul, she was "past feeling."

She had been informed the night before that she was to be executed in the morning. She spent the night writing letters to her friends and in finally arranging her affairs.

At eight o'clock the next morning the Provost Marshal went to the door of her apartments and knocked for the purpose of informing her that all was ready. Receiving no answer he went away to inform the sheriff and other State officials that he could get no answer.

On his returning with the sheriff, however, a few minutes later, the door was open, and they were confronted with the tall majestic figure of Mary Stuart standing before them in splendour. The plain grey dress she usually wore had been exchanged for a robe of black satin; her jacket was of black satin also, looped and slashed and trimmed with velvet. Her false hair was arranged studiously with a coif, and over her head and falling down over her back was a white veil of delicate lawn. A crucifix of gold hung from her neck. In her hand she held a crucifix of ivory, and a number of jewelled paternosters was attached to her girdle. Led by two of her keepers, Paulet's gentlemen, the Sheriff walking before her, she passed to the chamber of presence in which she had been tried, where the Earl of Shrewsbury, Earl of Kent, Sir Aubrey Paulet, her keeper at Fotheringay Castle, and others were waiting to receive her.

After the warrant had been read the Dean of Peterborough advanced to the scaffold and began to offer up prayer. She interrupted him and informed him she was going to die a Roman Catholic and needed not his prayers. Unheeding his prayers she began to pray loudly in Latin, attempting to drown the Dean's voice.

Mary Queen of Scots Poses as a Martyr.

From time to time, with conspicuous vehemence, she struck the crucifix against her bosom, and then, as the Dean gave up the struggle, leaving her Latin, she prayed in English wholly, still clear and loud. She prayed for the Church of England, which she had been ready to betray; for her son, whom she had disinherited; for Queen Elizabeth, whom she had endeavoured to murder. She prayed God to avert his wrath from England, that England, which she had sent a last message to Philip to beseech him to invade! She forgave her enemies, whom she had invited Philip not to forget, and then, praying to the saints to intercede for her with Christ, and kissing the crucifix and crossing her own breast, "Even as thy arms, oh Jesus," she cried, "were spread upon the cross, so receive me into thy mercy and forgive my sins." Not a word of the previously mentioned wicked acts did she confess in her prayer. Had she confessed them posterity might have believed in her sincerity. The prayer of a criminal without a confession of her crimes! What an example of how Romanism perverts the mind!

She laid her crucifix on her chair. The chief executioner took it as a perquisite, but was ordered instantly to lay it down. Her judges were determined no relics should be kept, to perform fictitious miracles after her death. The lawn veil was lifted carefully off, not to disturb the hair, and was hung upon the rail. The black robe was next removed. Below it was a petticoat of crimson velvet. The black jacket followed, and under the jacket was a body of crimson satin. One of her ladies handed her a pair of crimson sleeves, with which she hastily covered her arms; and thus she stood on the black scaffold with the black figures all around her, blood red from head to foot. She was an accomplished actress, and strained every nerve and resorted to every artifice to make her execution wear the character of martyrdom for religion, instead of its real character of expiation for her awful crimes.

Her reasons for adopting so extraordinary a costume must be left to conjecture. It is only certain that it

90 *Lord Howard of Effingham a Protestant.*
 Leaving the World with a lie on her Lips.

must have been carefully studied, and that the pictorial effect must have been appalling.

The scene had been too trying even for the practised headsman of the Tower. His arm wandered. The blow fell on the knot of the handkerchief, and scarcely broke the skin. She neither spoke nor moved. He struck again, this time effectively. The head hung by a shred of skin, which he divided without withdrawing the axe; and at once a metamorphosis was witnessed, strange as was ever wrought by wand of fabled enchanter. The coif fell off and the false plaits. The laboured illusion vanished. The lady who had knelt before the block was in the maturity of grace and loveliness. The executioner, when he raised the head, as usual, to show it to the crowd, exposed the withered features of a grizzled, wrinkled old woman.

The association of the stage, perhaps unconsciously suggested the most brilliant acting throughout, notwithstanding the tremendous reality with which it closed. The plain grey dress would have sufficed, had she only to go through with simplicity the part which was assigned her. She intended to produce a dramatic sensation, and she succeeded. The self-possession was faultless, the courage splendid. Never did any human creature meet death more bravely; yet, in the midst of the admiration and pity which cannot be refused her, it is not to be forgotten that she was leaving the world with a lie upon her lips. She was a bad woman, disguised in the livery of a martyr, as were nearly all Rome's tools who were executed for high treason.*

1588. Pope Sixtus V. and Philip II. of Spain send the great **Armada** of 130 ships and 30,000 men to crush Britain. Armada providentially destroyed.†

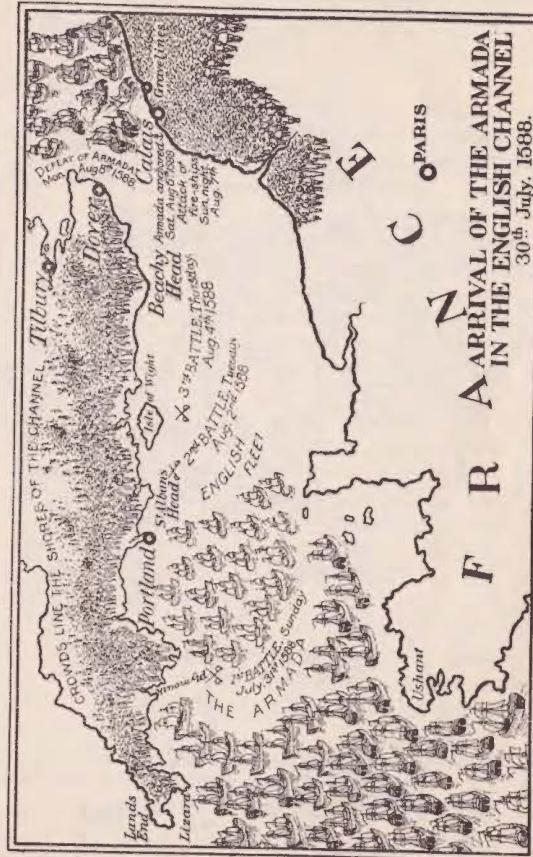
*See Froude's *History of England*, Vol. XII.

†Lord Howard of Effingham who commanded the English fleet was a Protestant and not a Roman Catholic, as has often been stated. The Duke of Norfolk, a lineal descendant of Effingham, confirmed this fact in a letter which was published in *The Tablet*, October 4th, 1913. He states emphatically, "Lord Howard was not a Catholic."

91 *The Armada off the Lizard.*

91

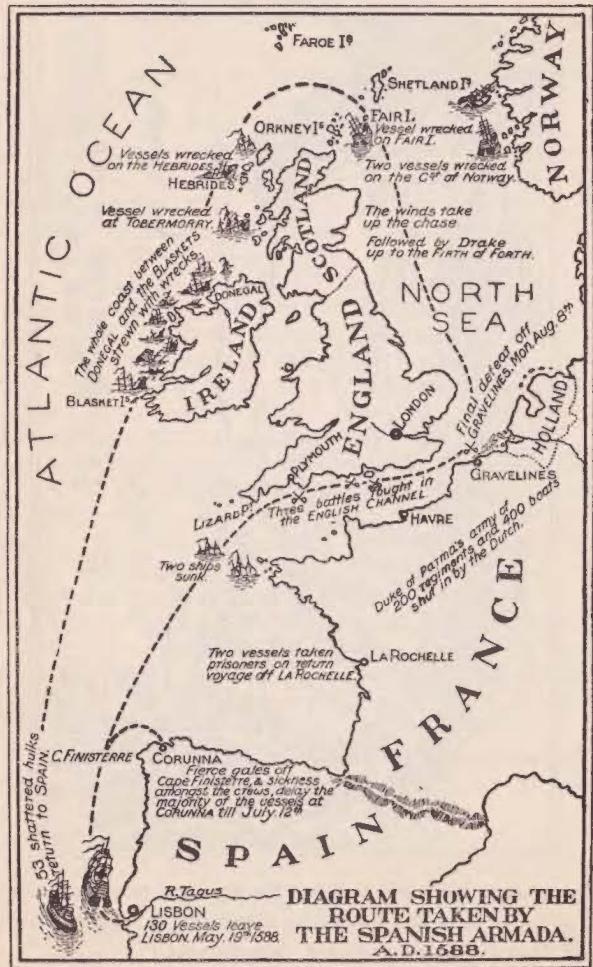
The Week England will Never Forget, Aug. 1588.



The Armada sights the land that the Pope had given to Philip II. of Spain "to have and to hold as tributary and feudatory of the Papal Chair." Satan proposed, God disposed!

See Cott. Libr. Titus, B. 2. Styre Annals, iii. p. 522.

The Hand of God in History.
 "He blew with His Winds."



The Spanish Armada and the Spanish State Documents
 Published by Froude in 1870 A.D.

Falsified High Church and Roman Catholic History.

Comparatively few realize how the history of the Reformation era has been distorted and falsified in some histories used in our schools to-day.

The author attended a lecture in Norwich in 1914, on "Methods of Historians": Froude, Macaulay, Carlyle and Green; delivered before an audience comprised principally of school teachers, by a Head Master of a Norwich school.

He praised Green's *History of the English People*, and forgot all about Froude's magnificent history, although down on his programme. He gave as his reason that Froude was so inaccurate that he was frequently compelled, when teaching his history, to cross out whole pages as false and misleading. Knowing that this is merely the High Church Party's libel on Froude, who so scathingly exposed them, the author challenged the lecturer to name the specific instances where Froude was so glaringly inaccurate. He could not name one, although he claimed to have crossed out pages of them. The author pointed out to the lecturer at the close, that Green, on his own confession, took his information concerning the so-called "persecution" of the Roman Catholics during Elizabeth's reign, from a work by Father Morris, a Jesuit, who painted all Romish traitors as martyrs, whilst Froude took his from State papers and contemporary documents, and gave his authorities and quotations from them in footnotes at the bottom of almost every page.

Green's History, with few exceptions, contents itself with bare statements and assertions.

Green was a High Churchman, and naturally distorted the history of the Reformation era to meet High Church views. Carefully read Green, and it at once is manifest that he had no sympathy with the glorious Reformation.

In a biographical sketch in the *Encyclopædia Britannica*, his biographer says Green had a weakness for attributing to his authorities more than their

Froude's Crowded Oxford Lectures.

writings warranted. He also laid great stress upon the so-called persecutions of Roman Catholics during the Penal times, but passed over almost in silence the treachery and treason for which Roman Catholics were actually executed.

Froude, in his *History of England*, Vol. XII., demonstrates conclusively from Spanish State documents that Lingard's and Green's stories of the Reformation and Armada epochs are only half-truths and very misleading. All High Church scholars detest Froude and all his works. When Froude, as Professor of Modern History, gave his lectures at Oxford, his audiences crowded the hall to the doors, in spite of the bitter hatred, scorn and contempt of the High Church party.* Professor Freeman, his great adversary, on the other hand, had very scanty audiences when he threw his lectures open to the same public. Surely such Oxford audiences would not have crowded to hear Froude had he been so inaccurate as High Churchmen and Roman Catholic scholars would like to have us believe him to have been.

Froude proves to the hilt that Pope Sixtus V. both instigated and compelled Philip II. of Spain to send the Armada to crush Protestant England and bring her back under the Papal yoke.

*Should any reader hear any scholar speaking contemptuously of Froude's inaccuracy, let him ask for specific instances and the reasons for regarding his records as inaccurate. The result will be overwhelmingly in Froude's favour. Froude exposed the High Church party's intrigues and has never been forgiven. Froude published a truthful record of Carlyle's quarrelsome home life and inconsistency, and has aroused the antagonism of Carlyle's Scottish and other admirers. These also regard Froude as inaccurate. Letters of Carlyle to his wife, recently published showing him as an affectionate husband, only prove him to have been a man of moods; affectionate one day and a devil to live with the next. Who of us does not know such men and women? Carlyle's whole life record certainly seems more consistent with Froude's account than it does with the recently published letters. He certainly had no sense of justice at home.

Froude, unlike most modern biographers, recorded the sins, inconsistencies and faults of his characters, as well as their virtues.

Finally, Froude gives his authorities on almost every page of his works.

Cardinal Gasquet, and Falsified History.

Although the Jesuits and other Roman Catholic writers know all about these Spanish State documents published by Froude, yet they still publish Green's and Lingard's accounts as if they were true. The last edition of Lingard's *History of England* was published in 1911, with a preface by the English Cardinal Gasquet, whom Roman Catholics claim is their greatest historian scholar.

If Cardinal Gasquet is a scholar, he must have known of these Spanish State documents published by Froude in 1870, and also by the Fathers of the Brompton Oratory in 1882. If he really knew of these recently discovered documents, what reliance can English people place in his historical work? Here is what Cardinal Gasquet's edition of Lingard says:—

"The fact is that the Spanish monarch was using the cloak of an apparently religious crusade to deal a blow at English commerce and enterprise;"—(Lingard, page 406.) We shall see! This is the book the Cardinal has commended in his Preface!

The Jesuits and the Roman Catholic "Truth" Societies have frequently denied the traditional account, and have asserted that the sending of the Armada had very little to do with religion; that the invasion of England was projected by Philip II. with the view to reduce England to the position of a Spanish Dependency; that the Spanish Armada was undertaken by the King of Spain of his own initiative; that Philip was not in any way instigated thereto by the Pope, and that he did not act in the matter under the Pope's authority, nor with his connivance. These deliberate falsifications have been sent forth by the Jesuits.

The Roman Catholic "Truth" Society in *Catholic Book Notes*, October, 1913, and again Father Graham, a recent pervert from the Church of Scotland, in *The Catholic Times*, in November, 1913, made desperate attempts to falsify the history concerning this great event in our national history. The following extract from his article is a fair specimen of the perverting influence exercised by Rome over the minds of those who fall into her snare.

"The Spanish Armada—Myth of a Religious War.

By Father Graham, M.A., Motherwell.

Catholic Times, November 28th, 1913.

Here is what he wrote :

" I suppose most of us who were reared in Protestantism were taught to believe that the Armada was a religious undertaking with the object of smashing Elizabeth and of making England Catholic again ; and, implicitly or explicitly, we thanked God that the kingdom had been saved from the horrors of Popery and the Inquisition. Froude and Kingsley, and writers of that kind, have helped to keep alive this idea."

Fancy a man who has been educated by the Church of Scotland, writing such an article as the foregoing ! It demonstrates how the Church of Rome can paralyse the conscience of an educated man and make him believe that a lie is truth and the truth a lie.

Father Graham then goes on to say that the Spanish and British documents recently brought to light, disprove the accepted history of that great event. He, however, does not produce a single quotation from a single English or Spanish State document in support of his Roman Catholic version of the history of that great expedition. His whole article is comprised of nothing but assertions, after the style of the Jesuits. In fact, it is the author's firm belief that the Jesuits are simply compelling Father Graham to write his articles.

Father Graham Versus the Brompton Oratory Fathers ?

The testimony of the *Records of the English Catholics*, published in London in 1882 by the Fathers of the Brompton Oratory (a great Roman Catholic Institution in London), proves the fact of Jesuitical falsities, and establishes, upon undeniable evidence, that the objects sought by the projected invasion were :

I. The dethronement of Queen Elizabeth and the overthrow of the Protestant Dynasty and Constitution.

II. The subjection of Britain to Papal rule under the dominion of Spain, with a subordinate Roman Catholic monarchy responsible to the Pope.

The Pope Sends the Armada to Crush England.

III. The re-establishment in Britain of the Roman Catholic religion, the suppression of the Protestant religion, and the enforcement of the penalties of the *Roman Catholic Canon Law* against all persons who should obstinately refuse to be reconciled to the Roman Catholic faith.

These *Records of the English Catholics** consist of a series of "Letters and Memorials of William, Cardinal Allen," from 1532 to 1594 A.D., and the work contains letters, memoranda, despatches, reports and other official documents, which passed between the Courts of Rome, Spain, France, etc. In these we have clear details of the correspondence carried on with Mary, Queen of Scots ; with the Duke of Parma ; and with the several English and Scottish conspirators, all of whom were engaged in promoting the intended invasion of England, in inciting rebellion therein ; in the plots for the assassination of Elizabeth, and in securing the re-establishment in this country of the supreme authority and jurisdiction of the Roman Pontiff.

It will be seen that the Fathers of the Brompton Oratory prove from the following translations of Spanish State papers, documents, etc., that Pope Sixtus V. actually sent the Armada against England, that the Catholic "Truth" Society, "Father" Graham, and the Jesuits have deliberately attempted to falsify history by asserting that the same State papers prove the very opposite.

It is a very simple matter to know which party is telling the truth. The Oratorian Fathers reprint the actual documents. The Catholic "Truth" Society, the Jesuits, and Father Graham do not. Most of the Catholic "Truth" Society's literature is written by Jesuits, who simply set all sorts of falsifications of history afloat without quoting authorities, in the hope that some of it will lodge in the minds of the masses.

In the Preface of these *Records* it is stated that the sources from which the documents set forth therein have been obtained, are "the Archives of the (Roman

*David Nutt, 270 Strand, London.

The Pope Sends the Armada to Crush England.

Catholic) See of Westminster, the State papers, and the Roman transcripts in the Public Record Office, London, the Spanish Archives at Simancas, Spain, the British Museum, the Archives of the Kingdom of Belgium at Brussels, the Archives of the English Roman Catholic College at Rome, the Archives of Stonyhurst College, and the MS. collections belonging to the old brotherhood of the English Clergy (R.C.) formerly known as the English Chapter."

It would be difficult to name a more authoritative list of authentic documents. These documents are reprinted in these *Records* from the originals, in the English, Latin, Spanish, Italian or French Languages, as they were written; but many of those in Italian, and almost all the Spanish ones, have been translated into English, and incorporated into the Historical Introduction by Father Francis Knox, D.D., priest of the Congregation of the Oratorians, prefixed to the work.

Numerous authorities are cited in this work (p. 29), to prove the zeal shown by Pope Gregory XIII. for securing the deposition of Elizabeth, and it is stated that "he left nothing undone to impel Philip II. of Spain to overthrow Elizabeth by force of arms." Fathers Parsons and Campion (Jesuits), were sent to England to incite the English Roman Catholics to rise against Elizabeth and to aid the invaders in their enterprise. Father Creighton was sent to Scotland to establish communications with the Scottish conspirators; Dr. Nicholas Sander was "sent as Apostolic Nuncio to Ireland, in order to encourage and unite the Irish nobles who were in arms against Elizabeth."

Parsons entered actively into the conspiracy, and reported favourably as to the excellent disposition of the English Roman Catholics towards the enterprise—information which "he had learned from what many of them had declared when he had treated with them of their consciences."* Full details are given of the plot

*For this abuse of the secrecy of the Confessional, the following authority is cited, pp. 33, 39. "F. Parsons expressly stated this to J. B. Tassis, the Spanish Agent in France, who mentioned it in a letter to Philip II. Paris, 18th May, 1582."

The Pope's Plot to Kill Elizabeth.

to assassinate Elizabeth, for the authenticity of which the Despatches are printed, which had been sent by the Nuncio at Paris to the Cardinal of Como; the sums of money to be paid by the King of Spain and the Pope are duly set down; and it is further stated in this Introduction that "the Archbishop of Glasgow, the Nuncio to the French Court, himself a Bishop, the Cardinal of Como, Philip II. of Spain, and perhaps the Pope himself,* when they were made aware of the project, did not express the slightest disapprobation of it, but spoke only of the manifest advantage it would be to religion if in some way or other the wicked woman were removed by death." This conspiracy to murder Elizabeth is justified in this work of the Oratorian "Fathers" by an argument constructed on the ground that it was no more a sin to kill Elizabeth than it would be for a prisoner to kill a robber or bandit in order to secure his escape out of the hands of such robber or bandit.

**The Pope Incites Philip II. of Spain to Invade England.
The Spanish Ambassador's Report, Feb. 24th, 1586.**

Further details are given of the correspondence carried on with Mary, Queen of Scots, and of the progress of the conspiracies for the invasion of England and dethronement of Elizabeth, which were formed with the approval of Gregory XIII. during the lifetime of that Pope. Upon his death, his successor, Pope Sixtus V. took up the matter with increased vigour. The Despatches published by the Oratorians furnish overwhelming evidence showing the efforts made by this

*Any person reading the despatches can have no doubt upon the subject, but conclusive evidence is afforded by the letter found on the Roman Catholic priest "Father" Parry, who was executed for a design to murder the Queen. This letter was from Cardinal Como, encouraging him to proceed in his intention, and informing him that it had the entire approbation of the Pope, who granted him "plenary indulgence and remission of all his sins, according to his request."—Strype's *Annals of Elizabeth*, vol. iii., pt. i., 6, 121, p. 361. Oxford, 1842; also Camden's *Annals*, 6, 111, p. 274. London, 1635 A.D.

100 *The Pope sends the Armada against England.*

The Spanish Ambassador's Report, February 24th, 1586.
Pope to incite Philip II. of Spain to undertake the invasion of England, but it will be sufficient to quote the Despatch of Count Olivares, the Spanish Ambassador to the Holy See, bearing date the 24th February, 1586.* In this Despatch, sent by Olivares to Philip II., was enclosed a "summary of the several points submitted by the Spanish Ambassador for the consideration of the Pope, as well as a report of the reply made by the Pope to each point."

Philip II.'s First Point: The first point submitted to the Pope was :—

"Although his Majesty (Philip II.) has been at different times admonished by the predecessors of his Holiness to undertake this enterprise, he never felt so convinced of the reality of the assistance he should obtain from them as he now confidently expects it from the courage and vigour of his Holiness; which consideration, together with the great favour with which his Holiness so reasonably regards the enterprise and the desire which his Majesty has to give him satisfaction, moves him to engage in it."

The Pope's Reply.—Upon this point the Spanish Ambassador reports the Pope's remarks as follows :—

"His Holiness returns infinite thanks to God that he (the Pope) has been the instrument of setting in motion his Majesty, to whom he gives many blessings for the zeal with which he is disposed to engage in an undertaking so worthy of the calling of the Catholic King."

Philip's Second Point: The second point submitted was :

"That the end and declared ground of the enterprise shall be to bring back that kingdom to the obedience

*This is copied from a transcript of the Despatch in the Archives of Simancas, Spain, and the Editor of the *Records* states that "for this and other valuable documents from the Archives of Simancas, he is indebted to the kindness of Don Pascual de Guayangos, at whose request Don F. de Paulo Diaz, director of the Archives, was so good as to cause a search to be made in the Archivium for letters and other documents relating to Cardinal Allen, and to send him copies of such as could be found there."

The Pope Sends the Armada against England. 101

The Spanish Ambassador's Report, February 24th, 1586.
of the Roman Church, and to put in possession of it the Queen of Scotland, who so well deserves it for having remained firm in the faith in the midst of such great calamities."

The Pope's Reply: The Pope's comment in reply to this was :—

"His Holiness praises and agrees to what his Majesty here proposes."

Philip's Third Point: The third point submitted was in reference to the succession to the throne of England after the death of the Queen of Scotland. The object sought by Philip was to have James set aside, as being a confirmed heretic, and to secure the succession in Philip's family.

The Pope's Reply: To this point the Pope gave a doubtful answer, saying that "this was a matter for grave consideration."

Philip's Fourth Point: The fourth point submitted to the Pope was :

"His Majesty finds himself so much drained by the long wars of Flanders, and his subjects of every state so distressed, that, much as he regrets it, for he would have rejoiced to be able to carry out this enterprise without asking anything of his Holiness, its magnitude, and the preparations which are necessary to resist those who in great numbers will endeavour to hinder it, make it requisite that his Holiness should contribute for his share, two millions of gold."

The Pope's Reply: The reply to this demand was :

"His Holiness, while he thinks that every assistance given to this enterprise is very well employed, is grieved that he cannot fully satisfy his Majesty's request, inasmuch as he has found the Pontifical treasury much exhausted, and the revenues of the Apostolic See in great part spent and pledged. Hence, being unable to offer the sum which he would readily contribute, and being ready to go beyond every subsidy which has been granted by his predecessors for any enterprise hitherto undertaken on behalf of the Catholic religion, he offers

The Spanish Ambassador's Report, February 24th, 1586.

his Majesty as soon as the expedition has set sail for the enterprise against England to give 200,000 crowns, and he will give 100,000 more the moment the army has landed on the Island, and yet further 100,000 more at the end of six months, and in like manner after another six months 100,000 more; and, if the war lasts longer, his Holiness will continue to give each year 200,000 crowns, meaning by the continuance of the war that the person who ought to have the kingdom is not yet put in possession of it.* This aid will be given either in ready money, or partly in ready money and partly in paid Italian soldiers, whom his Holiness would be glad to employ in this enterprise, as has been the custom in every other similar one of importance. Besides this he will not fail to excite and animate all the Italian princes to so glorious and holy an enterprise, which, if it turns out prosperously, as with God's favour is hoped, his Holiness's intention is that the Apostolic See should recover and be effectually replaced in possession of the revenues, rights, jurisdictions and actions which it formerly had in that kingdom before Henry VIII. apostatized from the faith."

It may be asked, why have the good Fathers of Bro'pton Oratory been so frank and honest as to publish such damaging evidence? Because Froude had already published the evidence in 1870 in his Vol. xii., and the minds of scholars were familiar with it all. They wished their other tales in the same work to carry weight, so they told these damaging truths against their own Church, so that the whole work might stand together as a true record of the past. This practice has always been a favourite literary trick of the Ronish scholars. In future years the *Records of the English Catholics* will be kept alive, but the Spanish State documents will be forgotten!

*When the Armada had failed and the shattered hulks returned to Spain, the Pope refused to pay a single ducat. He could not be expected, he said, to pay such a sum for an Armada that had accomplished nothing, and was now at the bottom of the sea. (*See Cott. Libr.*, Titus B. 2. Strype, *Annals* iii., p. 522.)

How the Jesuits Falsify History To-day.

To demonstrate afresh how the Jesuits to-day try to falsify history concerning the *Armada*, here is their comment on the author's book, the *Defeat of the Spanish Armada*, in 1913 A.D. The following review was published in *Roman Catholic Book Notes*, Oct., 1913. This little paper is a sort of puff for Roman Catholic "Truth" Society publications. It is edited by an ex-member of the Church of England who claims to have found the *Truth* in the Church of Rome.

Jesuit Historical Research: a Review.

"Mr. Close's *Defeat of the Spanish Armada*, published by the Protestant Truth Society, has something of the interest of a fossil; it represents what passed for history fifty years ago. Exploded fictions and baseless romances of the Armada period are gravely reproduced as historic facts in utter ignorance of the results of modern research."—*Catholic Book Notes*, Oct., 1913.

Let it be noted that this Jesuit review does not mention one single fact brought to light. It simply makes a false statement as if it were truth, and then leaves the lie to do its own work.

Here is another Jesuit review of a book on the subject, written according to Jesuit ideas of "re-written history."

Another Jesuit Review.**"THE 'TRUTH' ABOUT THE SPANISH ARMADA."***

"Mr. Hale's book on *The Great Armada* of 1588 is one more contribution to that rewriting of history in the light of contemporary documents which has already done so much to rectify long accepted errors and explode traditional legends. It is to be hoped that the book will have a wide circulation, for the episode in our national history with which it deals is known to most people by accounts largely coloured with the old anti-Catholic tradition. Froude's strange narrative and Kingsley's romance are still accepted by many as true pictures of the time.

"Here, however, we have the sober reality. The story is carefully built up from the English and Spanish state papers, but told in a vivid, picturesque style that holds the reader's attention throughout. The causes of the quarrel are first analysed, and it is shown that the war with Spain was only secondarily a religious quarrel. It was primarily a conflict arising from the clash of colonial and commercial interests."

**The Story of the Great Armada*, by J. R. Hale.

104 Eikhorn, the German, Revises Praeterism, 1791 A.D.

Alcasar, the Jesuit, invents Praeterism, 1603 A.D.

The Jesuits know all about the Spanish State Documents published by Froude, and by the Oratory Fathers, yet they write stuff like the above, for consumption by unsuspecting Roman Catholics. This is a fair example of "Catholic Truth" !*

1598 A.D. Edict of Nantes, by which Henry IV. gives religious liberty to the Huguenots.

1603. Alcasar, a Spanish Jesuit, propounds the Praeterist interpretation of the Apocalypse. This theory restricts nearly the whole of the Apocalypse to the overthrow of the Jews and of the old Roman Empire.

Eikhorn, the German, revived this interpretation in 1791 A.D., and it afterwards became the favourite interpretation of our Oxford, Cambridge, Scottish and American Theological Professors.

1604 Jesuits expelled from England by James I. because of their political intrigues.

The Great Gunpowder Plot, A.D. 1605.

1605 A.D. After the death of Elizabeth, in 1603, England and Scotland united as "THE KINGDOM OF GREAT BRITAIN," with James I. as king. Pope Clement VIII., on learning of Elizabeth's illness, early in 1603, sent to Father Garnet, Provincial of the Jesuits in England, two Bulls, one to the Roman Catholic clergy, and the other to the English Roman Catholic nobility and laity.

These Bulls enjoined that as soon as Elizabeth should depart this life they were to permit none to ascend her throne unless he swore to do his utmost to uphold and advance the Roman Catholic faith.

On James I. ascending the throne and declaring himself a Protestant, the Jesuits set to work and hatched the Gunpowder Plot.

The details of this great plot are as follows :—

James VI. of Scotland became James I. of the English throne. At this time there were three great parties,

*See *Calendar of Spanish State Papers*, vol. iii. Also *Froude's History of England*, vol. xii.

Receiving the Sacrament from Father Gerard. 105

The Great Gunpowder Plot, 1605 A.D.

namely, the Puritans, the Roman Catholics, and the High Churchmen. Each of these looked for special favour and toleration from James. But when Rome found she was not to be favoured ; when she found, in fact, that even toleration had been practically denied her by King James, a few of her fanatics and Jesuits began to act and plot, and thus the infamous plot called the GUNPOWDER PLOT came into existence.

In the year 1605 A.D., this plot was formed by some fanatic Roman Catholics to destroy James I. and his Houses of Lords and Commons. Robert Catesby originated the plot early in 1604, and revealed his secret scheme to two other Roman Catholics, John Wright and Thomas Winter. Guy Fawkes and Percy were the last to know of the plot. Fawkes was a brave soldier serving in the Spanish army ; his companions in the plot brought him over to England to assist them. A room adjoining the Parliament House was hired on May 24th, 1604, and in December the digging commenced. John Grant and Robert Winter joined the plot now, to assist in its success. The March following, the conspirators hired a cellar of the Parliament House, and filled it with thirty-six casks of gunpowder, over which they laid faggots. In May, 1605, all was ready except the firearms requisite for those in the Midlands who intended rising against the king. Several rich Roman Catholics had meantime joined the plot, and gave money to the carrying out of the scheme. Before entering on the final stage of this hellish plot the conspirators retired into an inner chamber and heard Mass and received the sacrament from Father Gerard.* Francis Tresham, one of the rich conspirators grew nervous and wrote a mysterious letter to Lord Monteagle, indicating that he wished to save him from the blow-up. It contained these words : "The Parliament shall receive a terrible blow and shall not see from whose hand it comes." This letter was laid before the Council, and the King was the first to guess that gunpowder was meant. The thirty-six barrels of gunpowder

*See *Wylie History of Protestantism*. III. 526-529.

Why the Penal Laws were so Severe.

would have sent the Parliament and its buildings to their long home, and a search was immediately instituted. On the evening before November 5th, a party went down the cellars of the Parliament House and commenced a hunt. Soon they came to the cellar in which everything was prepared, and here they found Guy Fawkes actually preparing for the coming explosion. The conspirators fled to the country and perished in desperate fighting. The Penal Laws against Roman Catholics became so harsh in consequence of this plot that none were permitted to remain in London who professed to be Roman Catholics. This is a side of the story the Jesuits leave untold in their histories and school books.

James I., though nominally a Protestant, eagerly desired to see the High Church party established in Scotland, as well as in England, to the overthrow and disestablishment especially of Scottish Presbyterianism. The General Assembly of Scotland resisted him and his measures, so he turned his attention to Ireland. Removing all the rebel Irish Roman Catholic chiefs from Ulster, he gave that place to settlers from England and Scotland. These settlers took with them their Protestant ministers who moulded the characters and lives of the people by openly teaching the Scriptures as the rule of faith and conduct. This is why the North of Ireland has been prosperous, progressive and enlightened ever since.

The criminal records of Belfast are only about half, as contrasted with Dublin, Cork, and other Roman Catholic cities.

1609. A.D. Douay Roman Catholic Version of the Bible published. In the Douay Bible the Scriptures have been altered to suit the idolatrous teachings of the Church of Rome.

1611. AUTHORISED VERSION OF THE ENGLISH PROTESTANT BIBLE. In the Preface to this Version the Revisers clearly brand the Pope as the *Man of Sin*. Millions of Bible students have never read this Preface.

The Founders of the United States of America.

1620 A.D. The "Mayflower" sails from England with the founders of the Protestant United States of America on board. The High Church party in the Church of England drove these Puritans from England.

The Puritans were the original founders of the Reformed Church in England at the Reformation. They fought hard to purify the National Church from the degrading Pagan rites and ceremonies which the so-called High Church party persisted in retaining.

Finally they broke away from the National Church entirely, and became the founders of the great Non-conformist body.

The Puritans who after a warfare against arbitrary power in England subverted the British monarchy and overthrew the National Church, laid in North America the foundation of the most mighty Republic the world has ever known.

Exiled from England during the reign of Bloody Mary, they returned on the accession of Elizabeth, bent upon the great design of extirpating from the Constitution of the Church of England what they deemed the last degrading vestiges of Popery, and remodelling it after the doctrines and practices of the Continental Reformers. Now commenced a stern and unrelenting struggle. The High Church party, who were really Roman Catholics in doctrine, and in many instances in disguise, resolved to admit no compromise. The Puritans, on the other hand, exposed to the utmost rage of persecution, could only oppose to it an indomitable firmness and tenacity. The Puritan, or Low Church ministers, ejected from their livings, driven from their pulpits and their homes, began to travel the country and disseminate their views, by preaching and issuing pamphlets, in defiance of fine and imprisonment.

When James I. came to the throne in 1603 A.D. the Puritans lost no time in presenting to the king a petition signed by 825 ministers, praying for the removal of superstitious Roman Catholic usages, which the High Church party persisted in retaining, and other abuses

The Landing of the Pilgrim Fathers, 1620 A.D.

which still deformed the National Church. The memorable Hampton Court Conference was the reply, a conference in which James I. browbeat the unfortunate Puritan ministers in the coarsest manner, encouraged by the sycophantic smiles of the High Church prelates and courtiers. "If you aim at a Scottish Presbytery," said he, "it agrees as well with Monarchy as God with the devil. I will have none of that. I will have one doctrine and one discipline." Rising from his chair, he added, "I shall make them conform themselves, or I will harry them out of the land, or yet do worse."

Denied the religious liberty they sought in England, many of the Puritans fled to Holland, and from that country made their way to America. Their voyage in the *Mayflower* marked the commencement of the mighty development of civil and religious freedom existing in North America to-day. After tossing on the Atlantic in their small and crowded vessel for more than two months, the Pilgrims landed on Plymouth Rock on the 25th December, 1620. Here the low sandhills of Cape Cod, covered with scrubby woods that descended to the sea, seemed at the first glance a perfect paradise of verdure to the poor sea-beat wanderers.

Before entering the harbour they subscribed their names to a covenant, as follows:

"Having undertaken for the glory of God, and advancement of the Christian faith, and honour of our king and country, a voyage to plant the first colony in the Northern part of Virginia, we do solemnly and mutually, in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation . . . and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

The Westminster Divines Declare the Pope the Antichrist.

The Hand of God is now seen in this covenant, guiding events to nobler issues than had been contemplated even by the best of men.

American writers have denominated this voluntary agreement "the birth of popular constitutional liberty," and though it was no intention of the Pilgrims to cast off subjection to England, they did practically, by giving every man the right of voting and choosing officers to draw up and carry out the laws of the colony, lay the foundation of a totally new system of government upon the basis of a democratic equality and practical independence, over which the nominal sway of a distant power could never exert any efficient permanent control.

A further settlement of Puritan Pilgrims in Massachusetts, in the time of Charles I., formed a later stage in the planting of American colonization. Like the Pilgrims of 1620, these had been driven forth from their native country by the intolerable burdens of enforced conformity.

The Puritans fought the first battle with the High Church Romanizing party 300 years ago. The Puritans in the Church of England and in the Non-conformist bodies in this twentieth century are fighting the same old battle over again with the High Church Romanizing party. The High Church party are responsible for the Kikuyu controversy of 1914 A.D., which is the same question the Puritans fought and died for 300 years ago. History repeats itself.*

1631. Twenty thousand Protestants massacred in Magdeburg, Germany.

1641 A.D. Romish conspiracy in Ireland. Massacre of 40,000 Protestants, 23rd October, 1641. Romanist Bishops incited their people by every means in their power to massacre the Protestants.

1647. The Westminster Assembly of 100 Divines declare in their Confession of Faith that the Pope is Antichrist, in the following words:

"TEERE IS NO OTHER HEAD OF THE CHURCH BUT THE LORD JESUS CHRIST. Nor can the Pope of Rome in any sense be the head therof, but is that Anti-

*See *History Unveiling Prophecy*, Guinness.

The Papal Bishop-King, the Man of Sin.

christ, that Man of Sin and Son of Perdition, that exaltheſt himſelf in the Church againſt Christ and all that is called God."

This Confession of Faith ratified by English Parliament, A.D. 1649. This agrees exactly with the teaching of Luther, Knox, Calvin, Tyndale, Latimer, Ridley, and other great Reformers, yet our twentieth century Theological Professors and ministers as a whole now deny this application.

Rome's Two Remarkable Medals.

"Out of thine own mouth will I judge thee."



Struck by Pope Innocent XI. in 1680

Papal Rome: Extending to the world her intoxicating cup disguised as a Sacrament.

Rev. xvii. 4: And the woman was arrayed in purple and scarlet colour, having a golden cup in her hand full of abominations and filthiness of her fornication.

xvii. 18: And the woman which thou sawest is that great city which reigneth over the kings of the earth.—**Rome.**

THE GREAT CITY OF ROME CAN BE SEEN IN THE BACKGROUND OF THIS MEDAL.



Struck by Pope Leo XII. in 1825.

Papal Rome: The Woman seated on the globe (or "many waters") extending to the world her intoxicating cup of apostacy and idolatry.

Rev. xvii. 1: Come hither; I will show unto thee the judgment of the GREAT WHORE that sitteth upon many waters.

xvii. 4: And the woman was arrayed in purple and scarlet colour, having a golden cup in her hand full of abominations and filthiness of her fornication.

Transubstantiation an Abomination in God's Sight.

1680 A.D. Pope Innocent XI. in 1680 struck the medal shewn on p. 110 representing the Church of Rome as a woman, standing at Rome, extending to the nations of the earth in her right hand a cup containing her sacrament, the Host.

In 1825 Pope Leo XII. struck another, representing the Church of Rome as a woman seated on the water covered globe, extending the same cup of abominations to the nations. These medals may both be seen in the British Museum and in the Vatican, Rome.

The Spirit of God foresaw that this Church would employ these symbols, and revealed it to St. John over 1800 years ago. "Out of thine own mouth will I judge thee."

The irradiating rays of light shooting from the cup symbolize the central doctrine of the Church of Rome—the pretended "real presence of Christ" in the sacrament of that church. The Spirit of God in this verse emphatically pronounces the contents of the cup Rome offers, "an abomination," and not a sacrament. Here, therefore, we have what God thinks of the doctrine of **Transubstantiation**—it is an **abomination!** It is an insult to the atonement and finished work of Christ on Calvary.

The Revocation of the Edict of Nantes, A.D. 1685.

1685. Revocation of the Edict of Nantes, October 22nd, 1685. Cruel and deadly Papal persecution in France. 400,000 Protestants flee from their country and take refuge in England, Holland, Prussia, Switzerland and America. Followed by the War of the Cevennes, or Camisard War.

Here we reach the beginning of the last act of the great Papal tragedy, and the beginning of the great chain of events which brought about retribution. Louis XIV. sat on the throne of France. At his side was Madame de Maintenon, his paramour. Behind her stood the Jesuit Confessor, Father la Chaise. Behind him again the Pope, and his inspirer Satan himself. The dreadful massacre of St. Bartholomew in A.D. 1572, although a

The Revocation of the Edict of Nantes, 1685 A.D.

tremendous blow, did not entirely crush Protestantism in France. A twelfth part of the entire population was still attached to the Reformed religion. Henry IV. on ascending the throne of France, issued in A.D. 1598, the *Edict of Nantes*, which placed Protestants on the same footing as Roman Catholics in regard to civil rights and the free exercise of their religion. The Huguenots soon began to recover from the effects of past persecutions; but the gleam of prosperity was of short duration.

With the murder of Henry IV. in A.D. 1610, it passed away. Oppression and injustice gradually increased until under Louis XIV., who came to the throne in A.D. 1643, it became intolerable.

The terrible statute of Louis XIV., of June, 1681 A.D., brought the smouldering fire of persecution to a head.

This law authorized the wholesale conversion to the Roman Catholic Church of all the children of Protestants throughout France. Children of seven years and over were torn from their homes in spite of the frantic protests of parents, and sent to nunneries or schools to be immured until "conversion" was complete. But the parents and elder brothers and sisters still remained Protestants, and met in Protestant houses of worship. Louis XIV. determined to stop this by a new method. By *Dragonnades*; by quartering the soldiers of his vast army in the homes of the Protestants.

These soldiers were unscrupulous, ungodly, superstitious, lustful, intolerant, and ready instruments for any abomination which their "Holy Mother Church" should call upon them to practise upon the hated "heretics." These sanguinary wretches were given leave to do as they would in the houses, with the women as well as the men.

They stabled their horses in the houses, broke the furniture, and devoured the provisions. They tied the fathers, sons, husbands and brothers hand and foot, and violated the mothers, wives, daughters, and sisters in their presence.

France Loses her Best Blood.

They prevented the wretched Huguenot "heretics" from closing their eyes in sleep by walking them up and down the rooms all night long, until they renounced their Protestantism.

And these horrors were practised throughout all France. In these and a hundred other ways the soldiers tormented their unhappy victims, until they scarcely knew what they were doing.

From Guyenne and Upper Languedoc the *Dragonnades* extended to the provinces of Saintonge, Aunis, and Poitou on the West, and to Vivarais on the East. Next came the turn of the province of Lyonnaise, of the Cevennes, of Lower Languedoc, of Provence, and of Gex.

Later still the rest of the kingdom became a prey to the hideous work of the *booted mission*, as it was called. It extended to Normandy, Burgundy, and the central provinces, even so far off as Brittany and to Paris itself.*

The fatal day of the revocation was Oct. 17th, 1685 A.D.

The first article revoked all legislation favourable to the Huguenots.

The second forbade all gatherings of Protestants for the services of their religion.

The next three concerned Protestant ministers. All were commanded to leave France within fifteen days.

The remainder prescribed that all children of Protestants should in future be baptized by the parish priest and brought up in the Roman Catholic religion. All Protestant subjects were forbidden to leave the kingdom, or to export their goods and chattels, and all Protestant churches throughout France were to be shut or destroyed.

Nothing but ruins remained. The pastors were exiled and the flocks forbidden to follow them. The entire Protestant population, the noblest and best in the land, lay crushed under the iron heel of the relentless Papal persecutor.

*See *History Unveiling Prophecy*, p. 150. Guinness.

The Sins of the Fathers Visited on the Children of France unto the Third and Fourth Generations, 100 Years Later.

The Great Exodus from France, A.D., 1685.

"Then followed *The Great Exodus*. Nothing could arrest it. Thousands on thousands of Huguenots fled from France. The frontiers were guarded in vain. Disguised in all manner of ways, their faces disfigured, their garments rent, in the darkness of night, by sequestered paths, through forests, across mountains, and over the sea in open boats, they fled, and still fled, until half a million had escaped. They fled to Switzerland, to Holland, to England, and to other countries. Four hundred thousand more perished in the effort to escape. The prisons were crowded. The houses of the Huguenots emptied, and their homes left tenantless. Thousands of those who were captured in attempting to escape were chained to the horrible galleys ; crammed into filthy jails ; brutally beaten and **bastinadoed** by their captors, or broken on the wheel ; still they remained faithful."

The Beginning of the End of Papal Power.

By this one great persecution alone, France lost nearly a million of her best Protestant citizens. This was the beginning of the end of Papal supremacy in Europe ; and the end of Papal persecution on any widely extended scale in the world. It was the beginning of a new era. *The Revocation of the Edict of Nantes* took place on October 17th, 1685. The English Revolution followed three years later, and William of Orange and Mary were crowned in April, 1689. In 1690, Papal power in Britain was crippled by the Papal overthrow at the Battle of the Boyne. From this time onward Protestant power rose higher and higher in the world, whilst Papal power sank lower and lower, except as a subtle mischief-making influence amongst nations.

1685 A.D. The Jesuits and the various Roman Catholic "Truth" Societies frequently attempt to shield the Church of Rome from the guilt of these awful massacres of Huguenots by asserting that they were political rebels and that religion had little or nothing to

Contemporary Medals Versus Roman Catholic "Truth."

do with the question. This is the story Rome always tells. The medals struck by the King of France at the time, and now in the British Museum, tell a different story, as will be seen by examining the inscription on each.

Medals struck in France, 1685 A.D.



RELIGION CONQUEROR.
HERESIES EXTINGUISHED. THE TEMPLE OF CALVIN
OVERTHROWN.

These medals were struck by the King of France in honour of the Revocation of the Edict of Nantes, 1685 A.D. It will be observed that HERESY, and not political rebellion, was the crime for which the Huguenots were expelled. The testimony of contemporary medals are more reliable than Jesuit libraries of "re-written history."

1686 A.D. Waldensians expelled from their valleys by their Romish persecutors ; they flee to Switzerland and to other countries. 11,000 perish.

The Immortal Arnaud accomplishes the glorious return ("la Rentree Glorieuse") of the exiled Waldensians to their Alpine homes.

James II. and the Jesuits in England, 1688 A.D.

When they started out they were very poorly armed, owing to their poverty. As they approached their beloved valleys a spy met them and offered to guide them to a spot where friends were encamped and waiting to welcome them. But the spy led them instead into the camp of their enemies. When they saw that they had been betrayed, Arnaud gave the order to charge and the fury of the charge carried everything before them. The Piedmontese enemies threw away their arms and fled for their lives. Arnaud and his men sat down to the supper the enemy had prepared for themselves Re-armed and fed with the captured enemy supplies Arnaud and his heroes went on their way rejoicing. They set out from Switzerland, August 16th, 1688, and succeeded after a desperate nine months' struggle. Miraculously fed amidst snow-covered mountains by discovery of standing corn buried under the snow. Their Roman Catholic supplacers had sown these fields, but winter that year set in earlier than usual, and buried their crops of corn deep in the snow. When Arnaud and his 700 Vaudois reached their beloved Waldensian Valleys they were hemmed in by the Piedmontese armies sent against them, and were in despair for food; but on digging up the snow whilst throwing up an entrenchment, they found that their Heavenly Father had known their need before they left Switzerland, and unknown to them had stored up corn and wheat in plenty all round their little encampment. Such a Communion Service as they celebrated on the spot, on those Alpine heights, chanting the Psalms to the clash of arms!* The glory of the Lord shone round the camp.

1688. THE ENGLISH REVOLUTION.

James II., a secret Roman Catholic, and the Jesuits

*Napoleon when at Turin in 1805 respectfully accosted the Rev. Peyrani, a Vaudois pastor, with the question, "Is Arnaud's *Rentree Glorieuse* true?" "Yes, Sire," was the reply; "We believe God Almighty helped us." "You are a brave people!" was the Emperor's rejoinder. Napoleon, who knew their history, had exempted them from contributing to the Italian War Indemnity. Their heroism for centuries, had won his hard heart.

The Battle of the Boyne; Papal Overthrow.

strive to subvert civil and religious liberty in England, and to restore the ascendancy of the Church of Rome.

Roman Catholics in full patronage; Judge Jeffries was holding his "Bloody Assizes." In the Army Protestant officers were replaced by Roman Catholics; the Papal Nuncio was received at Windsor by the king; and the Seven Protestant Bishops of the Church of England were sent to the Tower of London amidst the tears and prayers of the people. The darkness before the dawn.

James II., the last Roman Catholic king of England, abandons his throne and flees from the country.

1689. William, Prince of Orange, is called by the English nation to its rescue, July, 1688. Lands at Torbay, November 5th. Joined by a large military force; welcomed to London, December 20th, 1688.

William and Mary placed upon the Throne, February 13th, 1689. James II. lands at Kinsale, 12th March 1689; welcomed with transports by the Romanists. Siege and noble defence of Londonderry, 105 days. Garrison reduced from 7,000 effective men to about 3,000. Deliverance 28th July.

1690 A.D. Battle of the Boyne. Papal overthrow. Two Huguenot regiments fought side by side with the English forces against the Papal army, and swam the Boyne with the victors.

1694. Birth of Voltaire, nine years after the Revocation of the Edict of Nantes. Voltaire's brilliant atheistical teaching rushed like a torrent into the void and vacuum created by the expulsion from France of the Gospel and the Huguenot saints of God.

1697. PEACE OF RYSWICK, 15th September, 1697, a peace between Great Britain, the United Provinces, France, Spain and the Emperor Leopold I.; end of sanguinary conflicts, and FULL ESTABLISHMENT IN ENGLAND OF CIVIL AND RELIGIOUS LIBERTY.

1698. The year 1698, following the termination of the English Protestant Revolution, is the 1260th LUNAR YEAR from the Fall of the Western Roman Empire A.D. 476.

Voltaire Deluges Europe with Infidelity.

1700 A.D. Society for the Propagation of the Gospel in Foreign Parts founded, A.D. 1701.

Pope Clement XI. endeavours to establish the Papal dominion in its former extent.

1741. WHITFIELD AND WESLEY commence labours.

1746. Widespread powerful Evangelisation in England and in North America, acts as an antidote, and afterwards prevents the French Revolutionary contagion from gaining a foothold in these two countries.

1754. Voltaire by his writings deluges France with infidelity, and thus prepares the rising generation for the frightful atrocities of the great Revolution.

THIRD WOE, ERA OF THE SEVEN VIALS (Rev.xi. 14; xv., xvi., xvii., xviii.), i.e., from the middle of the Eighteenth Century, when Voltaire began to sow his infidel seed. See 1754.

1755 A.D. General outbreak of Continental Infidelity, caused chiefly by the loss of all faith in Christianity because of the heathen Babylonish rites, the frightful wickedness practised by Cardinals, Bishops and priests, and massacres committed in the name of Christianity by the Church of Rome.

The First Vial: (Rev. xvi. 2), "There fell a noisome and grievous sore upon the men which had the mark of the Beast," i.e., the men who owned submission to Papal Rome.

From the rise of the Papal power connected with the Decree of the Emperor Justinian, March, A.D. 533, constituting the Bishop of Rome "HEAD OF ALL THE HOLY CHURCHES," to the First Vial, A.D. 1755, there elapsed 1260 LUNAR YEARS (expired in September).

- 1759. Jesuits expelled from Portugal.
- 1764. Jesuits suppressed in France.
- 1767. Jesuits expelled from Spain.
- 1768. Jesuits suppressed by King of Sicily.
- 1769. Birth of Napoleon and Wellington.
- 1773. Jesuits abolished by Clement XIV. on the insistent demand of the Papal kings of Europe.

The Sunday School Founded in 1780 A.D.

1775. From the rise of Papal power through the DECREE OF JUSTINIAN, March A.D. 533, to the accession of Pius VI., February 15th, 1775, the Pope whose temporal government was overthrown in the French Revolution, the interval is 1260 Calendar Years, i.e., "A TIME, TIMES AND HALF A TIME." ($3\frac{1}{2} \times 360 = 1260$). Rev. xii. 14.

1776 A.D. The United States of America Declare their INDEPENDENCE, July 4th, 1776.

1780. The Sunday School founded by Robert Raikes at Gloucester. He was proprietor of the *Gloucester Journal*. Cynics accused him of correcting his newspaper proofs on Sunday, and asserted that he founded Sunday Schools for the purpose of drawing the children from the streets, where their noisy play interfered with his work !

The Sunday Schools of Raikes' generation trained the generation which within less than 30 years founded our great Bible and Missionary Societies at the close of the Eighteenth and the beginning of the Nineteenth Centuries. During the next hundred years the movement spread all over the globe, and wherever Sunday Schools have been established they have lifted the children and the nation on to a higher spiritual and moral plane, and brought righteousness, happiness and prosperity. The Word of God infuses Life into the nations who teach it to their children. In the year 1910 A.D., Sunday Schools had been established in 126 countries, with a total of 285,900 schools; 2,607,371 teachers and officers, and 25,400,000 scholars. 66 countries, including various divisions of Africa, are still without any Sunday Schools.* The Criminal Statistics of these countries are a striking testimony as to the value of the Sunday School in laying a foundation of truth and righteousness in the child-life of a nation. According to Mulhall's *Dictionary of Statistics*, and the *Statesman's Year Book*, the Papal nations stand from 50 to 500 per cent. higher in crime than do the Protestant

*World's S.S. Convention Report, 1910, Washington.

Few Sunday Schools in Papal Lands.

nations. As previously mentioned, the murder statistics of the European nations show Britain the lowest, and Italy, the home of Antichrist, the highest. See page 64, Part II.

Sunday Schools of the World, A.D. 1910.

<i>Grand Divisions.</i>	<i>Num. of Sun. Schools.</i>	<i>Num. Officers and Teachers.</i>	<i>Num. of Scholars.</i>	<i>Population.</i>
North America	161,696	1,634,837	13,568,764	109,261,810
Cen. America	75	471	5,419	4,237,188
South America	891	4,826	58,698	39,087,927
West Indies	2,096	12,064	163,416	5,922,097
Europe ..	33,823	110,670	2,155,912	399,586,159
Asia ..	15,986	37,014	733,604	841,873,551
Africa ..	8,996	23,835	490,298	172,318,497
Malasia ..	395	1,865	39,645	43,240,376
Oceania ..	12,831	69,179	760,210	8,993,399
Grand Totals.	236,789	1,894,761	17,975,966	1,624,521,004

Sunday Schools in Europe including Great Britain and Ireland.

<i>Countries.</i>	<i>Number of Sun. Schools.</i>	<i>Num. Officers and Teachers.</i>	<i>Num. of Scholars.</i>	<i>Population.</i>
Aust. Hungary	307	767	8,681	45,405,267
Belgium ..	145	542	7,209	7,074,910
Bohemia ..	145	194	3,504	6,318,697
Denmark ..	1,376	5,250	92,200	2,464,773
Eng. & Wales	44,035	637,188	6,649,320	32,527,843
Finland ..	8,351	16,443	173,486	2,520,497
France ..	1,200	7,000	67,000	38,961,941
Germany ..	9,000	30,000	950,000	56,367,178
Ireland ..	1,221	18,014	184,536	4,458,775
Italy ..	372	1,103	15,364	32,475,000
Netherlands ..	2,060	5,140	209,000	5,347,182
Norway ..	1,044	5,893	106,493	2,240,032
Portugal ..	29	89.	1,525	5,016,267
Russia ..	884	5,803	66,019	106,264,136
Scotland ..	3,954	57,408	592,001	4,472,000
Spain ..	94	210	6,500	18,618,086
Sweden ..	6,952	24,288	320,676	5,136,441
Switzerland ..	1,762	7,490	122,567	3,315,443
Totals ..	82,931	822,822	9,576,081	378,984,468

Note how few Sunday Schools there are in Papal countries, such as France, Austria, Belgium, Italy, Spain, Portugal (and Ireland). The most powerful,

The French Revolutionary Wars and the Divine Programme of the World's History.

enlightened, progressive, philanthropic, happy and contented nations are those with the most Sunday Schools. Eternity only can reveal how much the nations of the earth owe to the training of the children in the Sunday Schools. It was Protestant Britain and North America which came to the help of Italy when Messina was destroyed by the earthquake. How much help did the Papal nations send?

The Era of the French Revolutionary Wars.

Rev. xvi. 1—13.

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth,

2. And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3. And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8. And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues ; and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

ARE THESE THE TROUBLES OF OUR OWN DAYS ?

12. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Armageddon Possibly to be an Era of Wars.

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

According to the views of our recognized standard interpreters of the Prophetic Scriptures, of the Historical School, our position chronologically at the present time in the great Divine Programme set forth in the book of Revelation, is approximately Chap. xvi. 12. The preceding verses in this chapter are generally regarded as referring to the era of the great French Revolution, and the Napoleonic wars which grew out of it.

Verse 2 is supposed to refer to the dreadful outbreak of social and moral evil, which accompanied that great revolutionary movement.

Verse 3, to the great naval wars, which swept the navies of the Papal countries of Europe off the sea, during the same period.

Verse 4, to Napoleon's battles fought on the banks of the Alpine rivers and on those Italian, Austrian and German rivers fed by these mountain streams. These rivers were almost literally dyed red with human blood during those campaigns. They had also been scenes of Papal persecution.

Verses 5, 6 and 7 inform us that this dreadful bloodshed was RETRIBUTION on Papal lands because of past persecutions of God's people.

Verse 8, to the overturning of the thrones of Europe by Napoleon.

Verse 10, to the plundering of Rome and dethronement of the Pope by the French in 1798-1809. Rome was the Seat of the Beast.

The Drying up of the Turkish Empire.

Verse 12, to the drying up of the Turkish Empire, by the continuous breaking away of provinces.

Since the year 1827, Greece, The Balkan Provinces, Algeria and Egypt have all broken away from Turkey. During the Nineteenth Century the Turkish Empire lost over half of its territory.

In 1876 Turkey became bankrupt.

Verses 13-21, to future tremendous social and political convulsions and probably to the times of trouble through which we are now passing in 1916 A.D.

In verse 15 there is a short sharp warning to keep in the midst of these things a sharp lookout for the Coming of Christ.

The battle of Armageddon mentioned in verse 16 is thought by many expositors to refer to an era of great wars, rather than to a single great battle. See 1915 re era 1915—1937 A.D.

Elliott interprets v. 19 as a possible prediction of the dividing of Papal Europe into three parts, instead of ten as at present, by the coming Armageddon conflict.

Possibly the fall of the "Cities of the nations" also prefigured in verse 19, may refer to some future overthrow of all law and order in all the cities of Europe, by Anarchist, Socialist and Revolutionary mobs.

The term "great city" employed in verse 19 and elsewhere in these prophecies appears to have a *double* application. In some instances it refers to the city of Rome itself, and in others, to the Papal Empire of Western Europe. When we speak of ancient Rome as "Rome" we do not always mean the city merely, but the Empire with its outlying provinces. This fact explains why at the fall and destruction of Babylon, as recorded in Rev. xviii., there will be a tremendous dislocation of trade, commerce, shipping, and social life. The destruction of the mere city of Rome would not have such an appalling effect on the outlying world. The destruction of Papal Europe with all her arts and applied sciences would have just such an effect as here predicted. Rev. xviii.

Chapters xvii. and xviii. The Judgment of the Church of Rome and Papal Europe. It is to be a terrible judgment. Read it, dear reader, and see for yourself.

1789. French Revolution commences with the destruction of the Bastile.

1791. Eikhorn the German, founder of the Modern German School of Rationalist Higher Critics. Eikhorn's school produced the Unitarian and Rationalist type of minister and theological Professor, *he who only knows God and the Scriptures through the intellect*.

Eikhorn revived the Jesuit Alcasar's Præterist interpretation of Daniel and Revelation. Other German Professors elaborated Eikhorn's interpretation,

Romanism, the Devil's Counterfeit of Christianity.

and afterwards it spread to Britain and America, where it has become the favourite interpretation of nearly all our Twentieth Century theological Professors.

1792. Decree of French National Assembly against the priests. 40,000 exiled, 26th August, 1792 A.D. The Roman Catholic Bishops and priests, because of their abominable lives, were amongst the first to suffer in the great Revolution.

The atheist revolutionary leaders justly held up to hatred and contempt the apostate and corrupt form of religion with which alone the French were familiar. With fanatical zeal they sought to overthrow all its power over the minds of the people.

Unjustly, but naturally, they visited on Christianity all the falsehoods, absurdities, immoralities, cruelties, massacres, and manifold wickednesses and abominations of the corrupt Church of Rome; "Ecrasez l'infâme!" (Crush the wretch!) was their cry. [The object was to bring about the utter rejection of all religion, i.e., the only religion they knew, and which they thought was Christianity. Romanism, of course, is only the devil's counterfeit Christianity.] Mr. Hilaire Belloc, a Roman Catholic writer, says:—

"It did not shock the French hierarchy that one of its apostolic members should be a witty atheist; that another should go hunting upon Corpus Christi, nearly upset the Blessed Sacrament in his gallop, and forget what day it was when the accident occurred. The Bishops found nothing remarkable in seeing a large proportion of their body to be loose livers, or in some of them openly presenting their friends to their mistresses, as might be done by any great lay noble around them" (*French Revolution*, p. 226).

1792. Massacre in Paris, September 25th, 1792, including 100 priests.

The Beginning of the Era of Modern Foreign Missions.
Rev. xiv. 6.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Sir Isaac Newton, who died in 1727 A.D., pointed out that this vision of an angel flying through the midst of heaven preaching the everlasting gospel to every nation,

Massacre of St. Bartholomew Acted on the Stage.

and kindred, and tongue, and people, probably prefigured an approaching general preaching of the gospel in all the world. How true his conjecture has proved is demonstrated by the long list of Missionary Societies which followed after Newton's day.

1792. The Baptist Missionary Society founded by Carey, who went as a missionary to India.

1793. EXECUTION OF LOUIS XVI., 21st January,

1793. War in La Vendee, March, "Noyades." Drowning victims *en masse*; Legion of Marat, 18,000 perish in Nantes alone by the guillotine. The river Loire choked with corpses; 30,000 dead.*

Reign of Terror, Paris, May, 1793.

Queen Marie Antoinette beheaded, October 16th, 1793.

WORSHIP OF A HARLOT AS THE "GODDESS OF REASON," in Notre Dame Cathedral, 10th November, 1793. The Convention, the Municipal Sections of Paris, and the Constitutional Bishops and clergy accompanied this mocking procession to Notre Dame. This was meant as a burlesque of the processions with the Host to this same Cathedral, where the French people formerly went in procession and there worshipped it as God.

1793. Adoption of New Republican Infidel Calendar, 24th November, 1793.

The Massacre of St. Bartholomew acted on the stage in Paris. In this tragic farce the Cardinal of Lorraine was represented in his official robes on the stage as the chief actor and instigator. This awful tragedy was re-enacted for the purpose of inciting the mob to treat the French Bishops and priests in the same manner as their forefathers had treated the Huguenots.

TERMINATION OF "TIME, TIMES, AND HALF A TIME."

1260 Years (Rev. xii. 14). From the rise of Papal power, connected with the Decree of the Roman Emperor Justinian, March, A.D. 533, to the Reign of Terror, the central year of the French Revolution, A.D. 1793, is 1260 SOLAR YEARS.

*Alison, *History of Europe*, Vol. ii., ch. 12.

Rome Plundered by the French, 1798 A.D.

1795. The London Missionary Society founded.

1796. The Wesleyan Missionary Society founded.

1798. ROME, THE "SEAT OF THE BEAST," PLUNDERED BY THE FRENCH. Pope dethroned by Bonaparte. Rome seized by French Army. The Pope removed from the Vatican and expelled from Rome. Finds asylum in a convent in Tuscany. Spoliation of palaces, convents, and rich collections in Rome.

The French soldiers burnt the sacred robes of the Pope and his cardinals to obtain the gold with which they were adorned, and plundered and stripped the Vatican to its naked walls.

Proclamation of a Roman Republic, March 20th, 1798, preceded by enormous plunder of Papal treasures in Northern and Central Italy.

THE RETRIBUTION ON PAPAL ROME FORETOLD.

Rev. xvii. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

When the French took possession of St. Peter's and the Vatican they critically examined the so-called Chair of St. Peter, in which Roman Catholics had always been told the Apostle himself actually sat. Unfortunately for the Roman Catholic legend, the French found on the back of it in Arabic, the well-known sentence from the Mohammedan *Koran*: "There is no God but God, and Mohamet is His prophet!" The chair had come from Mohammedan sources, and this tell-tale inscription had escaped the notice of the Papal authorities until exposed by the French.*

1799. The Church Missionary Society founded.

*Lady Morgan's *Italy III.*, p. 81. Cardinal Wiseman tried to dispute this, but as the *Times* remarked at the time, "the lady had evidently the best of the argument."—Hislop's *Two Babylons*, p. 312.

Napoleon's Unfulfilled Prophecy, A.D. 1804.*Obverse and Reverse.*

THE OVERTHROW OF ENGLAND, A.D. 1804.

Struck by Napoleon in A.D. 1804.

FROM A MEDAL IN THE BRITISH MUSEUM.

This medal is now very rare, as Napoleon III. bought up and destroyed all that could be recovered.

This medal was struck in France in 1804, in anticipation of the success of Napoleon's intended descent on England. The reverse represents Hercules overthrowing an Anguipede (or snake-footed giant). The inscription, *Frappé à Londres en 1804*, was meant to imply that the blow would be struck in London in 1804. Napoleon wears the conqueror's wreath of the Roman Emperors. He probably was representing himself as a modern Julius Caesar.

Napoleon Strangling England, A.D. 1804.*Obverse and Reverse.*

HERCULES STRANGLES THE LEOPARD.

A SPECIMEN IN THE BRITISH MUSEUM.

Struck by Napoleon in A.D. 1804.

This medal was struck by Napoleon in 1804 in anticipation of his intended invasion and overthrow of England. He had assembled 100,000 infantry, 15,000 cavalry, and 600 guns at Boulogne, Ambleteuse, Wimereux and Etaples. In addition, Marmont had 24,000 more at Texel, Holland, ready to embark and strike on the East Coast of England. So perfectly organized was Napoleon's vast army, that the whole 115,000, as the result of constant drilling, were able to embark on the 2,000 transports assembled, in an hour-and-a-quarter, and be out of harbour in two hours. Nelson's watchfulness, and finally his great victory at Trafalgar, shattered Napoleon's dream.

The inscription on the medal refers to the assembling of the 2,000 vessels at Boulogne for the invasion.

Overthrow of Napoleon at Waterloo, 1815 A.D.

1804. British and Foreign Bible Society founded. Between the first century and the year 1800 it is estimated that only about 6,000,000 copies of the Holy Scriptures had been circulated in the whole world in about 40 languages. Since 1800 the Scriptures have been translated in 446 languages and dialects.

1809. Pope Pius VII. carried prisoner to France by French Army and reduced by Napoleon to the rank of a French subject, and salaried official of the French Government, his income being fixed at £50,000 per annum. Rome recognized by Napoleon as only the second city of the French Empire.

1809. Inquisition at Madrid destroyed by French troops. One hundred captives released. Pathetic meeting of long lost fathers, husbands, mothers, daughters, sons, etc. Inquisitors put to death on their own infernal torture racks and engines of cruelty.

The underground dungeons were discovered by Col. de Lile who poured water on the marble floor and watched the seams where the water passed through. Inquisition Prison blown up by Marshal Soult's orders.

1814. Pope Pius VII. restores the Inquisition, August 7th, and re-establishes the Jesuits. At the beginning of the following year there were already 737 prosecutions for "heresy" in progress. Jesuits had been driven underground since 1773 A.D.

1815. Overthrow of Napoleon at Waterloo by Protestant Britain and Prussia after twenty-two years of war. The French Revolutionary Wars were inspired by the atheism of Voltaire, which, under the cloak of Social Reform, was really a rebellion against law and order, as well as a revolt against the corrupt Governments of the times. Atheism destroyed the corrupt Government of the times, but it could not lay a firm foundation of truth and righteousness in France, such as the English Revolution laid in England.

Waterloo concluded a European drama in which mightier agencies than those of man had been operating for over half a century. Over 10,000,000 men fell on all sides, and the world went through 500 years of ordinary history in 25 years. *Alison*, vol. XII.

Wellington Invading France, 1813 A.D.

From *The Times* of 1813, Tuesday, December 14th.

CORUNNA PAPERS.**PROCLAMATION, FROM FIELD-MARSHAL, THE MARQUIS OF WELLINGTON TO THE FRENCH PEOPLE ON INVADING FRANCE.**

Upon entering your country, learn that I have given the most positive orders (a translation of which is subjoined to this) to prevent those evils which are the ordinary consequence of invasion, which you know is the result of that which your Government made into Spain, and of the triumphs of the Allied army under my command.

You may be certain that I will carry these orders into execution, and I request of you to cause to be arrested, and conveyed to my headquarters, all those who contrary to these dispositions do you any injury.

But it is requisite you should remain in your houses, and take no part whatever in the operations of the war of which your country is going to become the theatre.

(Signed) WELLINGTON.

Louis XVIII. thanks British Officers for their Humanity.

So strongly impressed was Louis XVIII. with the discipline preserved by the British army after their entry into France, that he requested Wellington to present the principal officers to him at the Tuileries, where forming them in a circle round him, he said :

" Gentlemen, I am happy to see you around me. I have to thank you, gentlemen, not for your valour—I leave that to others—but for your humanity to my poor people. I thank, gentlemen, as a father in the name of his children."

The British people in those great wars, fought from first to last for the defence of religion, law, and order, and for no selfish ambitions of their own. They were forced into it in self-defence. Had they not destroyed the French fleets, Napoleon would surely have invaded England. But, as we have already stated, there were mightier agencies than those of man operating in Europe between 1754 and 1815.

Alison, the great historian, remarks :

" The talent developed was too great, the wickedness too appalling to be explained on the usual principles of human nature. It seemed rather as if some higher power had been engaged in a strife in which man was the visible instrument, as if the demons of hell had been let loose to scourge mankind.

Changing the Interpretation of Prophecy, 1826 A.D.

"The fancies of antiquity would have peopled the scene with hostile deities supporting unseen the contest of armies: the severer genius of Christianity beheld in it the visible interposition of Almighty power to punish the sins of a corrupted world."

John Wesley's Revival saved Britain from Voltaire's desolating philosophy. Strange to relate, Napoleon's conqueror in Spain and at Waterloo was originally a Wesley, but the family changed the name to Wellesley in 1797 A.D.* for some reason unknown to-day. Arthur Wellesley became the great Duke of Wellington.

1816. American Bible Society founded. This Society and the British and Foreign Bible Society have sent over **three hundred millions of Bibles** all over the earth.

The Papal Inquisitor at Ravenna condemns a Jew to death for "heresy."

1826. To this period belongs the great effort, especially in Britain and America to change the Reformer's interpretation of the Prophecies of Daniel and Revelation and turn their application away from the Church of Rome.

1826. Rev. S. R. Maitland published his first Futurist pamphlet, and repudiated the Reformer's application of the symbolic **Little Horn** of Dan. vii. and the Apocalyptic Beast and Babylon, to the Roman Papacy and Roman Church.

Following Eikhorn's Rationalist apostacy in interpreting the Holy Scriptures along Rationalist and Praeterist lines came this great apostacy in interpreting prophecy. Just as the Rationalist Modern Thought School hold that the Reformers were wrong entirely in their interpretation of the Scriptures concerning the Creation, Fall of Man, the Flood, the Virgin Birth and Deity of Christ, His Atonement, Death, Resurrection and Ascension, Justification by Faith, etc.; so the Jesuit Futurist Apostacy, as revived by the Rev. S. R. Maitland in 1826, teaches that the Reformers were wrong in applying the prophecies of Daniel and the Revelation to the Papacy and the Church

**Daily Mail*, London, August 25-28, 1913.

The Roman Catholic Revival in Britain.

of Rome. **The Futurists are like the Jews and their interpretation of the Messianic prophecies.** The Jews are looking for a future Messiah and a future fulfilment of prophecies which were fulfilled centuries ago in Christ. The Futurists are looking for a future appearance of Antichrist and his Ten Kingdoms, whilst for centuries he has been reigning over the Ten Kingdoms of Western Europe, from Rome as his seat of power. **Britain was the first of the Ten Kingdoms to throw off his temporal yoke, in A.D. 1534; Italy was the last, in 1870, when the Temporal Power was entirely swept away.**

There has been as dreadful an apostacy during the last eighty-five years in interpreting prophecy as there has been in interpreting the other Scriptures. Nearly all of our University Professors are Rationalists, Praeterists or Futurists, and know little of the deep things of God by Revelation, as did Elliott, Birks, Wordsworth, Guinness and others. According to the Professors the Reformers were wrong altogether. These are the very doctrines sent forth through the Jesuits Ribera and Alcazar, 1588—1603 A.D. Ribera invented Futurism, and Alcazar invented Praeterism. **The Devil, the Pope, and the Jesuits, care little which interpretation is adopted so long as the prophecies concerning Anti-Christ are not applied to the Pope.** Maitland's interpretation is identical with that of a whole host of Jesuit writers from 1585 to 1820 A.D. Strange as it may seem, yet it is a startling fact, that many Protestant booksellers in Paternoster Row and in Paternoster Square, London, are selling books containing Ribera's and Bellarmine's teaching concerning a future Antichrist and his Ten Kingdoms. They look for some of the Ten Kingdoms in the Brass and Silver territory of Greece and Persia, instead of exclusively in the Iron of Roman territory. See Maps in Part I.

1830. **Revolution in Paris.** Flight of the French Ministry, 31st July. From the Papal Decree of Phocas, A.D. 607, to the Revolution of 1830, the interval is 1260 LUNAR YEARS.

1833. The **Oxford Movement** in the Church of England bursts forth. Revival of Romish rites,

Elliott publishes "The Horæ Apocalypticæ," 1844 A.D. ceremonial, and practices, which had been cast out of the Church of England at the Reformation. Altars re-erected, and Masses celebrated in defiance of the law, in hundreds of churches throughout the land. Between 1833 and 1916 A.D. over 630 High Church Vicars and Curates joined the Church of Rome. Ninety have joined between 1910 and 1916 A.D. In 1915 over 9,000 High Churchmen are said to be preaching or practising Romanism in the Church of England.

1843. Mary Gladstone, sister of W. E. Gladstone, Prime Minister of England, joins Church of Rome. Her sister joined later on, so a Jesuit work states. Possibly Mr. W. E. Gladstone, Prime Minister of England, was a secret Roman Catholic. Cardinal Manning and he were warm friends. See pp. 137, 138.

1844. Rev. E. B. Elliott, M.A., fellow of Trinity College, Cambridge, publishes *The Horæ Apocalypticæ*. Elliott spent twenty years studying the Apocalypse, comparing its symbols, emblems, and figurative expressions with those employed by the Church of Rome, the Mohammedan Powers, and the nations of Europe. He travelled widely in Europe, and sifted, grouped, and condensed the teaching of God's great expositors, commentators, and Reformers all down the ages, and conclusively demonstrated that the great Reformers whom God has mightily used to batter down the strongholds of Satan, agreed that the Revelation was God's great Programme of the Christian era. There can be no doubt, from the thorough and enlightening manner in which the work was done, that God raised up E. B. Elliott for this work. God mightily used Elliott's work to expose and shatter Eikhorn's Præterist, and Maitland's High Church revival of the Jesuit Futurist interpretations of the books of Daniel and Revelation. After seventy years have elapsed no work on the Revelation is more in demand in the second-hand book market. His work has been designated by Mr. Spurgeon, in his list of choice books for young ministers, as "The Standard Work on the Apocalypse."

Profs. Candlish and Birks on Prophecy.

1844. The late Rev. Dr. Robert S. Candlish, Principal of New College, Edinburgh, in a lecture to his Students on *The Pope, the Antichrist of Scripture*, spoke of Elliott as "one of the most learned, profound and able expositors any of the books of Scripture have ever had." Rev. T. R. Birks, M.A. (afterwards Professor Birks) published his *First Elements of Sacred Prophecy* and other works on Daniel, about this time.

Both Elliott's and Birks' works, like those of Guinness, Bishop Wordsworth, and Rev. A. J. Gordon, D.D. of 35 years later, fairly breathe with the Holy Spirit. They continually, in page after page refer to Him as their teacher in interpreting. These men knew the Holy Spirit as well as the views of scholars.

Let any reader take up the commentaries of Eikhorn, Bertholdt or Driver, Swete, Moffatt, Anderson-Scott and others of the Twentieth Century commentators, and note how seldom, if ever, the Holy Spirit is mentioned. There is plenty of scholarship, but very, very scanty reference to that teacher of teachers, the blessed Holy Spirit. Need we wonder why they have been so easily led captive by the German Rationalist School?

1844. Young Men's Christian Association founded in London. Spreads all over the globe. Over 8,000 branches in 1914.

1848. Revolution in France. Barricades thrown up in Paris. Tuilleries ransacked, prisons opened, and frightful disorders committed. Louis Philippe abdicates 24th February. A REPUBLIC PROCLAIMED FROM THE STEPS OF THE HOTEL DE VILLE, 26th February. Rise of Red Republicans and war with loyal troops. Paris in a state of siege, 25th June. 16,000 persons killed and wounded.

Louis Napoleon proclaimed President of the French Republic. This Revolution broke out at Paris 23rd February, and "before the 5th March every country lying between the Atlantic and the Vistula had in a greater or less degree been revolutionized."

1848. Revolution in Rome. Flight of the Pope.

The Great European Revolution of 1848 A.D.

A remarkable feature about the violent revolutionary movements which have sprung up, and agitated, and shaken the European nations during the last century, has been the fact, that nearly the whole of the great movements have originated in France, and from that country spread to the surrounding nations. The great French Revolution, fed and fanned by fiery agitators posing before the people as champions of "Liberty," "Equality," and "Fraternity," spread from France over the whole of Western Europe. It is from France that the unnatural woman of all civilized lands learns nearly all her vices, freaks of dress, manners and customs. It was France which first produced the modern demagogue, or professional agitator, so common to-day.

On March 15th, 1848, a constitution was proclaimed at Rome. On February 8th, 1849, the Pope was dethroned and a Roman Republic proclaimed. "The revolutionary contagion penetrated with amazing rapidity into every stronghold of European despotism. It descended the Rhine along its entire course from the mountains of the Black Forest, stirring its dukedoms and electorates into tumult and insurrection. It struck eastward into the very heart of Germany, still producing wherever it came the same commotions, popular assemblies, demands, threats, insurrections, skirmishings—all hostile to the royal prerogative. The great kingdom of Prussia felt its shock, and was well-nigh prostrated. The force of the movement was spent only when it reached the Russian frontier. Providence had said to it 'Hitherto but no further'; and now accordingly its progress was arrested."* It did not cross the Vistula, for Russia forms no part of Papal Europe or the Holy Roman Empire. Providence has reserved this powerful kingdom for other purposes. Such was the extent of the movement. The countries in which the abominations of the Church of Rome have undermined all faith in revealed religion are the countries

*See Wylie. *The Seventh Vial*, pp. 195-202.

Men and Women Overestimating Talents and Abilities.

in which atheism and violent revolutionary movements thrive. On almost the same day the various nations inhabiting from the hills of Sicily to the shores of the Baltic, and from the Atlantic to the Vistula, met to discuss the same grievances and urge the same demands. They did not act by concert; nothing had been arranged beforehand; none were more astonished at what was going on than the actors themselves in these scenes. One mighty influence had moved the minds of a hundred states and nations, as the mind of one man; and all obeyed a power which everyone felt to be irresistible. Nothing since that year has so agitated so many nations, and its after waves are rolling yet. It was from that movement, synchronising with the spread of popular education that has grown the host of agitators in every land, who "fill the press with their publications, the schools and the senate with their vociferations. Their inharmonious and jarring voices accuse, attack, affirm, deny, boast and blaspheme, without cessation. Every day adds to their number and their noise. This they say, is the age of reason and free speech. All chains are broken, all tongues loosed. Of the new order of things they are the apostles and prophets; the founders of the philosophy, the politics, the science and the religion of the future."

The dangerous feature of all this is, that the vast majority are only superficial readers, who accept statements on the authority of each other, and of men who pose as scholars, but who really trade on the ignorance of their audiences and readers, and quote bogus references in the works of standard authors and authorities. The spread of popular education has not been an unmixed blessing. It has educated the wicked in wickedness as well as the upright in righteousness. It has unbalanced thousands of men and women of average intelligence and led them to imagine themselves to be persons of surpassing ability, which they imagine the world is passing by unrecognized. This same spirit inspired the notorious Suffragette Movement of the 20th Century.

**History Unveiling Prophecy*, pp. 311, 312.



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Bishop Wordsworth's Challenge in Westminster Abbey,
1851 A.D.

1849. THE POPE FORMALLY DEPOSED FROM HIS TEMPORAL AUTHORITY, and a Republic proclaimed 8th February, 1849.

Inquisition thrown open, horrors exposed. Public invited by the Government to come and see with their own eyes what the Pope had been doing in the Inquisition in Rome.

From the Pope-exalting Decree of Phocas, A.D. 607, to the Revolution of 1848, and formal deposition of the Pope, 8th February, 1849, the interval is 1260 CALENDAR YEARS.

In the year 1701, Rev. Robert Fleming in his work, *The Rise and Fall of Rome Papal*, now in the British Museum, pointed out that the years 1794 and 1848 would probably be marked crises in the overthrow of Papal Rome.

1850. Pope Pius IX. re-establishes the Roman Catholic Hierarchy in Britain, parcels out England into bishoprics, and appoints Roman Catholic Bishops over them, for the first time since the Reformation.

1851. On February 16th, in Westminster Abbey, Rev. Christopher Wordsworth, D.D. (afterwards Bishop of Lincoln), challenged the whole of the clergy of the Church of Rome to disprove his evidence that Babylon, the Scarlet Woman of Rev. xvii. is the Church of Rome. Rome never replied, not even Manning or Newman had a word to say in defence of the Church of Rome.

1859. Belshazzar's name discovered on a Babylonian tablet in Babylonia. (Tablet is now in British Museum.)

1865. China Inland Mission founded by Rev. J. Hudson Taylor. In 1913 this Mission had 1,045 missionaries and associates spreading the Gospel in China.

Salvation Army founded as THE CHRISTIAN MISSION in Whitechapel, London, spreads all over the world. In 1914 there were over 9,000 branches in 58 countries and colonies. The Gospel preached in 34 different languages.

1861-65 A.D. Great Civil War in the United States ends in the abolition of negro slavery.

Gladstone on Protestant Ireland.

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Protestant Worship Prohibited in Rome, 1866 A.D. ✓

1866. Law prohibiting Protestant worship, except at Embassies in Rome, enforced 31st December.

Massacre of Protestants at Barletta in Italy, 19th March. Bill for suppression of Monasteries and confiscation of property passed July 7th.

Papal Austria overthrown by Prussia. This war also started the chain of events which led to the overthrow of France and the fall of the Pope's Temporal Power in 1870.

A.D. 1866, the 1261st SOLAR YEAR from that of the Decree OF THE EMPEROR PHOCAS CONCEDING TO BONIFACE III. THE HEADSHIP OVER ALL THE CHURCHES OF CHRISTENDOM, A.D. 607.

From the death of Phocas, 1260 SOLAR YEARS terminate in 1870.

1868. General Insurrection in Spain. Jesuits and other orders suppressed.

A British Prime Minister's Hatred of Protestantism. ✓

Cardinal Manning, a High Church pervert to the Church of Rome, and Mr. W. E. Gladstone, Prime Minister of England, also an extreme High Churchman, work hand-in-hand for the overthrow of Protestantism in Ireland.

On October 23rd, 1868, at Wigan, Lancashire, Mr. Gladstone, in a public speech, said :—

"There is the Church of Ireland; there is the Land of Ireland; there is the Education of Ireland. They are so many branches from one trunk, and that trunk is the tree of Protestant Ascendancy. It is upon that system that we banded together to make war. We aim at the destruction of that system. It is like a tall tree of noxious growth lifting its head to heaven and darkening and poisoning the land so far as its shadow can extend. On the day when it falls, the heart of Ireland will leap for joy."—See Gladstone, *Ireland and Rome*, by the Rev. E. K. Elliott, M.A.

That speech demonstrates that Romanists and High Churchmen are both working hand in hand to undo the Reformation in Britain. They believe that Romanism is true Divine worship, but craftily proclaim the fact that they are English Catholics only. On October 24th, the next day after this speech, Cardinal Manning in the

Infallibility of the Pope Decreed 1870 A.D.

Tablet eulogised Mr. Gladstone's conduct, and spoke warmly of their "thirty-eight years of close and intimate friendship." Cardinal Manning was a constant visitor to 10 Downing Street, the Prime Minister's official residence. Only the Great Day can reveal how much Cardinal Manning influenced the British Prime Minister's Home Rule movement and sacrifice of the Protestants of Ireland to their Roman Catholic foes.

1869. Twenty-first General Council opened at Rome, 8th December. Present: 6 Archbishop princes, 49 Cardinals, 11 Patriarchs, 680 Archbishops and Bishops, 28 Abbots, 29 Generals of Orders.

1870. Infallibility of the Pope as head of the Roman Catholic Church decreed and promulgated 18th July, 1870. Eighty-eight Bishops voted against the decree, while sixty-two voted *placet juxta modum* (i.e., were desirous of amending it), and seventy were absent and did not vote at all.

Pope Pius IX. arrayed himself in jewels and sat on his throne facing the windows of St. Peter's, in order that the noonday sun reflected by mirrors might shed round his head a halo of glory as the Decree of Infallibility was proclaimed.

A great storm burst over Rome. The Decree was read by candle-light amidst the thunder and lightning of an awful storm, which smashed the windows of the apse to which the throne of the Pope was affixed.*

Whilst this great Papal Council was committing the crowning crime and blasphemy of the ages, by declaring a sinful man an infallible being, the Declaration of War between France and Germany was speeding on its way to Berlin, where it arrived next morning. This war, through the overthrow of France, led to the fall of the Pope's temporal power in less than three months.

The Jesuits fomented this war by using the Roman Catholic Empress Eugenie as their tool. When the war was declared she exclaimed to members of her suite, "This is my war!"

*See *Union with Rome*, Wordsworth; see *Correspondence de Rome*, Vol. 623, p. 352.

The Jesuits desired the overthrow of Prussia, which had just overthrown Papal Austria.

Bismarck afterwards expelled them from Germany.

Since that war they have been working night and day to bring about another great European war for the purpose of restoring the Pope's Temporal Power. See 1874 in this Calendar.

1870 A.D. The year 1870 was one of the most eventful years in the whole history of Europe since the fall of the Roman Empire 1300 years before.

The history of the Church of Christ is inseparably connected with the history of the Roman Empire. It was within that Empire Christianity was founded; it was that Empire which first attempted to crush it in seas of blood, and then turned round and dethroned Paganism as the State religion, and established Christianity in its stead. It was within that Empire Christianity's two most bitter and lifelong foes sprang up, in the form of apostate religions, the one in the Eastern Empire—the Mohammedan, and the other in the Western—the Papal Power. It was within that Empire that the battle of the Reformation was fought and won.

The nations which have dominated the world since the fall of the Roman Empire A.D. 476, have sprung from tribes which formed part of the old Roman Empire. For this reason the fall of the Pope's Temporal Power in 1870 occupies as prominent a place in the Prophetic Scriptures as has the Pope in the history of the last 1200 years.

In the ages before Christ, every great event of importance to the people of God was always foretold before it came to pass, and in nearly every instance God revealed the chronological periods reaching from one great event to another.

For instance the following were foretold:

THE 120 YEARS TO THE FLOOD (Gen. vi. 3).

THE 400 YEARS BONDAGE IN EGYPT (Gen. xv. 13, 14).

THE SEVENTY YEARS CAPTIVITY IN BABYLON (Jer xxv. 11, 12).

Great Expositors who did not Fix Dates.

THE SEVENTY WEEKS OF YEARS, or 490 years from the Command of Artaxerxes, the Persian, to restore Jerusalem to the Death and Atonement of Christ (Dan. ix. 24-27). These and many other events were foretold long before they were fulfilled in real history.

One of the most striking chronological periods in the symbolic prophecies of Daniel and Revelation, as we have seen again and again, is that of the FORTY AND TWO MONTHS, or the 1260 YEARS.

Sceptics may sneer about the mistakes made by rash and superficial students of prophecy in the past. They have good reason to condemn those who pretended to foretell the exact date of the End of the World, and the date of the SECOND COMING OF CHRIST, and have thus brought the study of prophecy into contempt. But the great Divinely inspired interpreters of prophecy, whose works have been a blessing to the Church of Christ, and have stood the test of time, did not fix dates for the Second Coming of Christ, or the End of the World.

Modern interpreters like Rev. Prof. T. R. Birks, M.A., Cambridge ; Christopher Wordsworth, D.D., late Bishop of Lincoln ; Rev. Dr. R. S. Candlish, Principal of New College, Edinburgh ; Rev. Dr. A. J. Wyllie ; Rev. Dr. Keith ; Bickersteth ; Cunningham ; Sir J. W. Dawson, C.M.G., M.A., LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill University, Montreal ; Rev. A. J. Gordon, D.D., Boston, U.S.A. ; Rev. Albert Barnes, Philadelphia, U.S.A. ; Rev. C. H. Spurgeon ; Rev E. B. Elliott, M.A., the great Commentator ; Rev. Dr. H. Grattan Guinness, and other great students of prophecy, did not fix dates for the END OF THE WORLD and the SECOND COMING OF CHRIST. They commented upon them, however, which is an entirely different matter.

Some scholarly, but careless and inaccurate readers and authors, speak and write as if all expositors had committed the same foolish blunder as a few unwise interpreters, such for instance as the late Rev. M. Baxter,

Careless and Inaccurate Theological Critics.

who fixed so many dates which always went wrong Mr. Baxter was a Futurist, and Futurism was invented by a Jesuit.* No wonder he always went wrong !

The End of the Beast's Twelve Hundred Years' Reign over the Kingdoms of Western Europe, in 1870.

Rev. xvii. 17. For God hath put in their hearts (i.e., the Ten Kingdoms of Western Europe) to fulfil His will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

¶ *F r God hath put in their hearts to fulfil His will.* By hating, tearing and burning the Church of Rome, as they have ever since the Reformation, the Governments of Europe, whatever may have been their own designs were actually executing Divine judgment on the Papacy and its apostate Church.

¶ *And to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.* God had appointed a time when the political supremacy and power of this Beast over the kings of Europe should.

*One young Presbyterian minister, an M.A., who had become unsettled in his faith through associating with the London New Theology "advanced thinkers," when discussing with the author in 1914 the present-day attitude of the Christian ministry towards the Reformers' interpretation of prophecy, dismissed Rev. Dr. Grattan Guinness' works with contempt. He had been two years at Harley College under Dr. Guinness and knew all about his teaching and his mistakes, so he asserted. The author replied, " You are about the fiftieth minister I have heard make that statement, yet not one has been able to point out one grand mistake ! They have heard some careless reader, and often someone who had never read at all, make this statement, and then repeated it. Now you have been at Harley College and know all about it, you say. You are the very man I am looking for. Will you give me specific details of these grand mistakes ? " He replied, " Well, I can't say just now ; I don't remember ! " Of course he did not remember, as he had never really studied the subject. He was only a type of thousands of other careless ministers. He had merely heard so !

Dear reader, when you hear any man speaking contemptuously of the mistakes of the great scholars and expositors just mentioned, just put a few questions, and you will be astonished how carelessly they have read, if they have read at all. The carelessness and inaccuracy of some really great scholars has been one of the surprises of the author's life. In most instances they imagine th y were of the same School of Interpretation as the late Rev. M. Baxter, the Futurist.

God's Great 1260 Year Chronometer Strikes Again.

come to an end.* In Rev. xiii. 5, we read, "AND POWER WAS GIVEN UNTO HIM (i.e., THE BEAST, the Papal Dynasty) TO CONTINUE FORTY AND TWO MONTHS." This is but a miniature symbol of the true period, just as on a map, or chart, a scale one inch long, marked "50 Miles," "100 Miles," or "500 Miles," as the case may be, is but a miniature symbol of the distance so indicated, or as a Beast in Daniel is but a miniature symbol of an empire.** Scripture elsewhere gives us the scale on which these prophetic miniature periods are to be enlarged—"A YEAR FOR A DAY." See Numbers xiv. 34; Ezekiel iv. 6; Daniel ix. 24-37.†

It is evident from other Scriptures, and from the marvellous way in which many of these prophetic periods have been already fulfilled in history, on the YEAR-DAY scale, that the Divine Mind intended all symbolic prophetic periods to be interpreted on the one given scale—A YEAR FOR A DAY. FORTY AND Two MONTHS of thirty days=1260 days ($42 \times 30=1260$), or on the Year-Day scale, 1260 years.

The political supremacy of this Beast, which succeeded the Roman Caesars, then was to continue not longer than 1260 years—"POWER WAS GIVEN UNTO HIM TO CONTINUE FORTY AND Two MONTHS." Now it is a startling fact in the actual history of Western Europe, that from its incipient rise in the Seventh Century to its final fall in 1870, the Pope's Temporal Power endured 1260 YEARS.

The Popes regard this as the greatest calamity since the Reformation, and have sulked in the Vatican ever since. He has never since openly shown himself in the streets of **Rome**.

*Until A.D. 1870, when the Pope's Temporal Power fell, Papal Rome was a political as well as an ecclesiastical power, and as such was represented in the Apocalypse as a blasphemous Scarlet Clad Beast. The official robes of the Pope as temporal monarch are scarlet in colour. In St. Paul's Church, Rome, 109 Popes are pictured in Scarlet robes.

**Political powers are to-day, and always have been, represented under the figures of beasts or birds, viz.: Britain as a LION, Russia a BEAR, America an EAGLE, etc.

†See Guinness' *Romanism and the Reformation*, p. 64. See also *Light for the Last Days*, Guinness, p. 32.

Miniature Symbols of Time in Prophecy.

Besides this period of forty-two months, there are mentioned in the Books of Daniel and Revelation at least twelve other periods of time, which are but miniature symbols of much longer periods, viz.:

- (1) Dan. vii. 25-27 A TIME and TIMES and the dividing of TIME=1260 years.
- (2) Dan. viii. 14 The TWO THOUSAND THREE HUNDRED DAYS=2300 years.
- (3) Dan. ix. 24 THE SEVENTY WEEKS=490 years.
- (4) Dan. xii. 11 A THOUSAND TWO HUNDRED and NINETY DAYS=1290 years.
- (5) Dan. xii. 12 A THOUSAND THREE HUNDRED AND THIRTY AND FIVE DAYS=1335 years.
- (6) Rev. ii. 10 TEN DAYS=10 years.
- (7) Rev. ix. 15 A DAY, A MONTH AND A YEAR=391 years.
- (8) Rev. xi. 2 FORTY AND Two MONTHS=1260 years.
- (9) Rev. xi. 3 A THOUSAND TWO HUNDRED AND THREE SCORE DAYS=1260 years.
- (10) Rev. xi. 9 THREE DAYS AND A HALF=3½ years.
- (11) Rev. xii. 6 A THOUSAND TWO HUNDRED AND THREE SCORE DAYS=1260 years.
- (12) Rev. xii. 14 TIME, TIMES AND A HALF A TIME.=1260 years.
- (13) Rev. xiii. 5 FORTY AND Two MONTHS=1260 years.

God meant these great chronological periods to be used, else what was the use of giving them?

In Rev. Dr. H. Grattan Guinness' *Approaching End of the Age*, and in his *Light for the Last Days* a full and detailed exposition of these prophetic periods on the YEAR-DAY scale is given. Dr. Guinness, in these works, clearly demonstrates that the great hill-tops of history, in so far as they concern the Jews and the

Why Many Chronological Mistakes Have been Made.

Christian Church, and the Papal and Mohammedan powers, from the days of Nebuchadnezzar and Daniel (600 B.C.) to the present day, have been separated by one or other of the above prophetic periods. He also clearly demonstrates, that the reason why so many students of prophecy have made such dreadful blunders, is that they have in many instances fixed on wrong starting points, and dogmatically predicted the exact dates of future events, and have mapped out the future experiences of the Jews and other nations far more definitely than the Word of God does.

Lunar, Calendar and Solar Years.

He shows that they have, with few exceptions, entirely overlooked the important fact, which we have learned from the book of Nature, i.e., that there are **YEARS OF DIFFERENT LENGTHS** :—

The Lunar Year of 354 days: measured by the Moon's twelve lunations.

The Calendar Year of 360 days: measured by the conjoint movement of the Sun and Moon.

The Solar Year of 365 days: measured by the sun; the Seasons.

These interpreters have employed almost exclusively the Solar scale in use in our own day, and have overlooked the bearing which the Lunar and Calendar scale may also have upon the subject.

The question naturally arises, which scale did the inspiring Spirit intend should be employed in interpreting those chronological prophecies? Nature measures years on all three scales, and men in different ages have adopted sometimes one, and sometimes another. At the present time, the Christian Calendar is Solar, 365 days, and the Mohammedan is Lunar, 354 days.

The reply as to the true scale to be employed is that, as there are several terminal dates in the stages which marked the rise and development of the Papal power, so in like manner we may expect a corresponding series of terminal dates marking the various stages in its downfall.

Great Hill-Tops of Papal and Mohammedan History.

No great power, like the Papal, or Mohammedan powers, rises or falls in a single year. There are always a series of crises and great events, both in the rise and in the fall of any great power.

In the cases of the Papal and Mohammedan powers there are **incipient, central, and final dates of commencement**, from which respectively, after a lapse of 1,260 years, there are corresponding **incipient, central, and final dates, marking the stages in their downfall**.

A series of commencing dates gives rise to a series of terminating dates. A careful examination of all these periods on the Lunar, Calendar and Solar scales, indicates that the Spirit of God intended all three scales to be employed. Hence chronological prophecy directs our attention, not so much to one particular year, but rather to *an era*; an era in which dates measured by the various scales from the various commencing dates in the rise of the great Papal and Mohammedan powers, are found to run out, and lead again and again to events which prove to be stages in their downfall.

Too many great stages in the rise and fall of these powers have been separated by periods of 1260 years to be purely the result of chance. It is Providence.

Both Jewish and Mohammedan chronology are strictly Lunar, and chronological periods connected with Eastern events seem to be calculated on this scale, while those concerned with Western European or Papal events seem to be measured by the Solar scale, especially the final dates.

If we were to take three watches, each losing respectively one second, two seconds and three seconds per day, and start them simultaneously at twelve A.M. on Jan. 1st, they would in the course of a year arrive at entirely different terminal points. The same principle applies in measuring chronological prophetic periods. If we employ Lunar years of 354 days, or Calendar years of 360 days, we arrive, in the course of centuries, at entirely different terminal dates to those reached if we employ Solar years of 365 days.

Taking the year 533 A.D., one of the great critical years in the rise of the Papal power, as a starting point,

Voltaire, the Father of German Rationalism.

it makes a difference of thirty-eight years in the time when the 1,260 years should expire if we employ Lunar years of 354 days, or Solar years of 365 days.

The Lunar scale expires in the year 1755 A.D., the period of the tremendous outbreak of infidelity in France, which indirectly led to the frightful atrocities of the great French Revolution.

Voltaire, 150 years ago, carried his atheistical teaching to Germany, where he was the guest of Frederick the Great for some years. Voltaire's Atheism and Rationalism gave Germany her Rationalist Professors, and these in time, undermined the Bible, and gave the world the modern German interpretations which have almost destroyed the Bible in Germany, and neutralized its power in almost every other land.

The Solar scale expires in the year 1793 A.D., the year of the Reign of Terror in the French Revolution, and the complete overthrow of the Roman Catholic Church in France, in the course of which 24,000 priests and monks were massacred, and 40,000 churches, chapels, and oratories were desecrated and destroyed, and the Roman Catholic religion abolished in France.

It is evident from other Scriptures, and from the marvellous way in which some of these periods have been fulfilled by history, that the Divine Mind intended all these periods of time to be interpreted on the one given scale—a Year for a Day.

We are led, therefore, to conclude that in these symbolic prophecies, where time is predicted in miniature and in mystery, in harmony with the miniature and mysterious nature of the symbols in the prophecy in which they are mentioned, and by which the prophecy is conveyed; that a DAY IS THE SYMBOL OF A YEAR; that a WEEK stands for SEVEN YEARS; a MONTH for THIRTY YEARS ($30 \times 42 = 1260$); and a TIME for 360 years ($3\frac{1}{2} \times 360 = 1260$). The FORTY AND Two MONTHS which we are considering, no doubt mean 1260 years, because the great terminal periods, marking epochs in the rise and fall of the Pope's Temporal Power, have been separated by periods of 1260 years.

The Era Between 1905 and 1923 A.D.

A.D. 533, Justinian's decree, 1260 Solar years, leads to the Reign of Terror in the French Revolution, in 1793, when the Church of Rome was overthrown in France.

A.D. 607, Phocas' decree, 1260 Solar years, leads to Austrian, and Franco-Prussian Wars, and the fall of Papal Temporal Power, 1866-1870.

A.D. 663. Full development of the Latin or Roman Church, 1260 CALENDAR YEARS extend to A.D. 1905, when the *Separation Law* was passed in France. This law separated the Roman Catholic Church from the State. Thousands of priests, monks and nuns expelled from France. 1260 Solar Years lead to 1923 A.D. What then? The era between 1905 and 1923 A.D. may witness some strange and terrible happenings to the Church of Rome. Europe and the world may soon learn how much she has had to do in fomenting the great war of 1914 A.D.

History of the Rise, Reign, Decline and Fall of the Papal Temporal Power.

But as all are not familiar with the history of the rise, reign, decline and fall of the Papacy's Political Power, it is necessary, in order to prove that the Papacy has fulfilled the predictions in the book of Revelation, that a brief sketch of that history should now be given.

The facts of history in connection with the rise, reign, decline and fall of this great power are briefly these:—

For the first three centuries after Christ, Pagan Rome persecuted, and sought to exterminate those who professed the Christian religion. In the beginning of the Fourth Century the Emperor Constantine, who was converted about this time, established Christianity instead of Paganism as the State religion of the Roman World. This gave the Bishops of Rome considerable prestige, and before long they began to claim supremacy over other Bishops, sometimes on one ground, sometimes on another, but chiefly from the importance of the See of Rome.

But their claims received little sanction until A.D. 533, when the Eastern Roman Emperor Justinian issued a decree, in which he constituted the Bishop of Rome, "Head of all the Holy Churches and of all the Holy

Pope Gregory Seventh's Blasphemous Claim.

Priests of God." Seventy-four years later, that is, in the year 607 A.D., the Eastern Roman Emperor Phocas confirmed this, by issuing another decree conceding to Boniface III. the **Headship of all the Churches of Christendom.**

A stone column, known as THE COLUMN OF PHOCAS is still standing in the Forum in Rome. This column was erected at the time to commemorate this important concession. It was unearthed in the year 1813.

This supreme episcopal jurisdiction, gave the Bishop of Rome a position of tremendous influence amongst the young Gothic nations into which the fragments of the fallen Western Empire gradually developed, and afterwards led through his interfering in their secular affairs to his exercising a sort of mixed temporal and spiritual authority. Things continued in this way, amid ever increasing pretensions to authority in matters secular as well as ecclesiastical, until A.D. 1073, when Pope Gregory VII. brought the Papal political pretensions to a climax by claiming for himself in the name of God, "Absolute and Unlimited Dominion over all the States of Christendom, as Successor of St. Peter and Vicar of Christ upon Earth."

The Papal Noonday and the World's Midnight.

When this authority over kings had been exercised for about a century the Papal power reached its utmost height.

"The noonday of Papal dominion extends from the Pontificate of Innocent III. inclusive, to that of Boniface VIII., or, in other words, throughout the thirteenth century. Rome inspired during this age all the terror of her ancient name, she was once more the mistress of the world, and kings were her vassals."—Hallam's *History of the Middle Ages*, p. 368.

The Decline and Final Fall of the Pope's Temporal Power in 1870 A.D.

At the end of the Thirteenth or the beginning of the Fourteenth century, the Papal political power began, from various causes, to decline, and continued to do so all through the succeeding centuries until the year 1870, in which year the Pope lost the last vestige of his temporal power, when Rome ceased to be governed by the Pope and became the capital of the kingdom of Italy.

Europe Divided into two Great Camps.

During this long period of decline, the Papacy received two tremendous blows, which contributed more towards its downfall as a temporal power than all other events in its long chequered history. They were: The Reformation in the Sixteenth and Seventeenth Centuries which divided Europe into two great camps—Roman Catholic, and Protestant—and the great French Revolution at the close of the eighteenth century, in the course of which the Pope was carried captive from Rome, and the Papacy received a shock from which it has never fully recovered.

Attention has already been called to the fact that the years 533 A.D. and 607 A.D. were critical years, or great starting points in the rise of the Papal power.

Now 1260 years from the issuing of Justinian's decree, A.D. 533, brings us down to the year A.D. 1793, the date of the tremendous Papal overthrow in the French Revolution. After the French Revolution none of the sovereigns of Europe ever "gave their kingdom" to the Pope, that is, acknowledged his supremacy over the king or government of the country, as they had in the preceding centuries, when the Pope had the power to enforce his claim. It is true he afterwards ruled over the city of Rome and the States of the Church, but in 1870 A.D., or 1263 years from the date of the Emperor Phocas's decree, 607 A.D., even this last vestige of temporal power was swept away, when Victor Emmanuel entered Rome as the King of Italy, and the Pope became "a prisoner in the Vatican."

Cardinal Manning's Remarkable Words in 1860.

In 1860 A.D., ten years before the complete fall of the Pope's Temporal Power, Cardinal Manning, in a lecture, made the following remarkable statement concerning the duration of the Papal Temporal Power:—

"The world has been waiting for at least **Twelve Hundred Years** for the fall of the civil sovereignty of Rome."—*Temporal Power*, Manning, p. 53.

And then in 1880 A.D., after the civil sovereignty of Rome had fallen, and the world required to wait no longer, he laments:—

Cardinal Manning's Lament in 1880 A.D.

" There is one point in which the present crisis of the Holy See and of the Christian world differs from all that has gone before it. Always in the ages past, when one or more of the European powers were in conflict with the Holy See, one or more of the other powers were friendly and gave it protection. **Now not one stands in its defence.**"*

And why? "**The words of God were fulfilled**!" His political power was to continue 1260 years and no longer. The kings referred to in this prophecy were to agree to own submission to the Popes of Rome **ONLY UNTIL** the words of God were fulfilled, or until the appointed time—1260 years—had run its course.†

THE POPES AND THE TEN KINGS OF EUROPE.

Rev. xvii. 16. And the Ten Horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, **UNTIL THE WORDS OF GOD SHALL BE FULFILLED.**"

Rev. xiii. 5. And there was given unto him [the Beast] a mouth speaking great things and blasphemies; and power was given unto him to continue **FOORTY AND TWO MONTHS.**

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

Blasphemy in Scripture means, not so much speaking against God, as the assumption of Divine attributes or Divine power where no rightful claim exists; or to attribute to men, to devils, or to idols, honours or works which belong to God only.

For example: the Pharisees charged Jesus, with casting out devils by the power of the devil, and he replied that in attributing this power to the devil they had committed the unpardonable sin of blasphemy against the Holy Ghost—"because they said, He hath an unclean spirit" (Mark iii. 28-30; Matt. xii. 28).

In view of these facts, who can deny that the Popes have committed blasphemy in claiming to be infallible,

* Preface, *Temporal Power*, Manning, p. xiii.

† The reader is strongly recommended to read Guinness' *Light for the Last Days*, from which the substance of the foregoing remarks on these chronological periods is drawn, pp. 32, 33, 52, 139.

The Pope Claims to be Jesus Christ.

or, what is worse, to be "Jesus Christ Himself hidden under the veil of the flesh," as Pius X. claimed in 1895, when Archbishop of Venice, as we see that in every particular the Papal Power fits this prophecy like a key fits its lock. Here is what he said:

The Catholique National for July 13th, 1895, quotes the following words then recently uttered by the Archbishop of Venice, the late Pope, Pius X. :

" The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks. Does the Pope accord a favour or pronounce an anathema? It is Jesus Christ who pronounces the anathema or accords the favour. So that when the Pope speaks we have no business to examine. We have only to obey. We have no right to criticise his decisions or discuss his commands. Therefore, everyone who would wear the crown ought to submit himself to Divine Right."

The following description of the Pope as God is given by the late "Mother" Margaret Mary Hallahan:

" When I heard him sing Mass I cannot express what I felt: it was the God of earth prostrate in adoration before the God of heaven "!!—*Life of Mother Margaret Mary Hallahan*, p. 430.

Exposures in Paris Churches, May, 1871.

1871. A.D. In May, 1871, when the "Red Republicans" held possession of Paris, shocking discoveries were made in the Nunneries and Churches of that city.

The correspondent of the *Edinburgh Daily Review* stated that:—

" Fifteen corpses, or rather skeletons of young women, dating not more than ten years or so back, were found in a crypt under the Church of St. Laurent, not far from the Nord Railway Station, and physicians inferred, from the distorted state of their heads and members, that they had suffered indescribable anguish before dying. That crypt is still exhibited to the public."

The correspondent of the *Pall Mall Gazette*, referring to the horrors discovered in the vaults of the Church of Notre-Dame des Victoires, wrote:—

" In another vault the bodies of four women recently buried were discovered, and in a small lateral vault a couple of gold bracelets were picked up. On the wall of the vault was plainly visible the mark left by a jewelled arm, and it is evident that the lady with the bracelets must have struggled in the vault which had been newly painted when she was confined in it."

What an English Physician Saw in Paris, 1871 A.D.

An English physician resident in Paris in 1871, tells what he saw during the official investigation made within the dungeon vaults of the Church of **Les Petits Peres**. He says :—

" Many bodies of women in their ordinary dress, without any coffin, were there found buried in a slanting position. . . . One body was that of a fine handsome woman, but recently interred, and there were signs on the walls of a terrible struggle having taken place before she was bound and buried—buried gradually—and buried (there can be little doubt) alive ; otherwise why buried in a slanting position ? " *

It should be mentioned that these burials were not ordinary interments of nuns within their own convents. This was the excuse Roman Catholic apologists offered. These women were buried in their ordinary dress ! For fifty years previous to 1871, all interments within Paris churches had been strictly forbidden by law, so that these burials were secret, utterly unknown to the outside world.

The author had great difficulty in 1913 in finding this church in Paris. No one seemed to have heard of it. By chance he discovered that it was one and the same church as the Church of **Notre-Dame des Victoires**. This church stands in the square named **Les Petits Peres**, and the English physician had given it this name, evidently not knowing its correct designation. The correspondent of the *Pall Mall Gazette* gave it its correct name.

Here therefore we have two independent accounts of the horrors exposed at this church. They agree exactly as to the facts, but are differently expressed. These papers may be consulted in the British Museum Library, and at the head offices of the various newspapers on permission being asked. It might open the eyes of some of our " broad-minded advanced thinkers " if they would look up these back numbers.

An educated Parisian lady informed the writer in 1913, that people frequently disappeared during the days of the Second Empire, when Napoleon III. and the

**Inquisition and Confessional*, pp. 78, 79.

Converts who Disappear in Ireland To-day.

Empress Eugenie could be depended upon to shield the priesthood if investigations were pressed too far.

Who knows what goes on to this day behind Romish stone walls and bolted doors ? To this day in Ireland and in other Roman Catholic lands " heretics " disappear, and the distracted friends know not where to look for the missing loved ones.

Rey. Thos. Connellan, editor of *The Catholic*, Dublin, an ex-Roman Catholic priest, who now conducts a most successful mission to Roman Catholics in Dublin, will be able to supply the actual names of converts who have disappeared from Ireland, after leaving the Church of Rome. No one knows where they are to-day. If ever a revolutionary party should break open the bolted and barred doors of Rome, in Britain and in Ireland, probably the same secrets will come to light as in Paris in 1871.

1873. Jesuits expelled from Germany by Bismarck, who regarded them as a peril to the new Empire. Since 1555 A.D., they have been expelled by the various Governments of Europe over forty times for their devilish intriguing practices. The young Emperor William, however, afterwards secretly made them his friends in fomenting the great war of 1914 A.D.

1872-74. Great revival under **Moody and Sankey** in England, Scotland and Ireland. Thousands in all ranks and stations of life awakened and led to believe on the Lord Jesus Christ. Many unconverted ministers of the Gospel converted and filled with the Spirit of God. Rev. Dr. Dale, of Birmingham, declared that the marvellous results, apart from the man's message, convinced him that the movement was a Divine visitation. Henry Drummond and other great scholars heartily co-operated. Moody proclaimed that the Christian Ministry is a Divine institution, and that God had for years been using this ministry in Britain to sow the seed of the Word of God. He, as an evangelist, was only the reaper. He honoured the Christian Ministry, and in time they honoured and co-operated with him, all over the land. Sankey's hymns set the world singing the Gospel. The great

The Great Moody and Sankey Revival in 1872 A.D.

halls founded during that great Revival continue in these days of declension to be crowded to the doors. Stratford Conference Hall in the East End of London is crowded year in and year out by congregations of from 1,500 to 2,000 men and women, fully half being men. The same applies at the great Mile End Assembly Hall. Political questions are rigorously excluded from all services.

Was Moody's Message and power God's rebuke to the Ministry, which had buried the gospel in modern profound theology?

Before this great revival swept over the land, the scholars had been telling the Christian Church that the old manifestations of previous revivals would not be repeated, as God never repeats Himself. God's answer to this false reasoning, was Moody, with his message which shocked the ears of *some*, and won the hearts of multitudes. He was direct and simple. He preached Heaven, Hell, Resurrection and Judgment as well as the other sides of the gospel. Some scholars are telling the same old story again, that old manifestations will not be repeated. The answer again is, look at *Manchuria* in 1910 A.D.! Some men never learn by the experience of history, but measure everything by their own meagre experience in winning men to Christ.

Keswick Convention Founded in 1874 A.D.

1874 A.D. This great movement has powerfully influenced the teaching of the Christian Church throughout the world. In 1915 about 5,000 Christians from all over the world met at the Annual Convention at Keswick, Cumberland. Six Missionary Bishops were present. This body consists of members of all Christian Churches, and perhaps no school of thought is so true to the teaching of the apostles and to the interpretations of the Reformers and great leaders who have founded our Missionary Societies and other great permanent institutions of the Christian Church.

The present-day leaders are represented by such men as Rev. F. B. Meyer, D.D.; Prebendary Webb-Peploe, M.A.; Right Rev. Bishop Taylor-Smith, Church of England Chaplain General to the British Army; Rev. Evan Hopkins, editor of the *Life of Faith*;

Cardinal Manning and the Great European War.

Bishop Handley Moule, D.D., Bishop of Durham; and many other great evangelical leaders.

1874. In 1859 the idea of crushing Protestantism in Britain was taking shape in Cardinal Manning's mind. In a sermon before Cardinal Wiseman, he said:

"England is the head of Protestantism, the centre of its movements and the stronghold of its power. Weakened in England it is paralysed everywhere. Conquered in England it is conquered throughout the world. Once overthrown here all else is but a warfare of detail."—*Sermon before Cardinal Wiseman*, August 6th, 1859.

In 1874 Cardinal Manning spoke of the only way to restore the Pope's Temporal Power:

"There is only one solution of the difficulty—a solution, I fear, impending. And that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that in spite of all obstacles the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries shall have crushed each other with mutual destruction."—*Tablet*, January 24th, 1874.

Papal agents are (in 1916) flooding the Press with suggestions that Pope Benedict have a seat on the Peace Conference when the time arrives. He hopes to have his Temporal Power restored.

The late Rev. Hugh Price Hughes, spoke of the horror with which he heard Manning declare he would be willing to "deluge the whole of Europe with blood" in order to destroy the unity of the new Italy and recover the Temporal Power of the Pope.—*Methodist Times*, August 6th, 1896.

After hinting at the retribution that France deserved for her disregard of the Papal claims, Pope Pius X. in 1906, exclaimed:

"Wait! I myself choose to wait. When we are able to ascertain the exact plans of our adversaries we will in turn disclose ours. We are ready. They would have the humble Vicar of the Lord Jesus Christ abstain from waiting before uttering the irrevocable words which he will have to utter. It will all be done little by little. But I promise you it will be done."—*Daily Express*: "Interview with the Pope"; February 21st, 1906.

The very month the Boer War began, the Vatican Press could not conceal its delight at this beginning of the possible downfall of Britain. The *Times*' "Own Correspondent" wrote from Rome:

The Jesuits and the German Emperor.

" Since the outbreak of the Boer War the Vatican Press . . . has given numerous proofs of bitter animosity towards England. . . . The underlying idea seems to be the expectation that a Franco-Russian-German alliance, by intervening in favour of the Boers, will shatter the prestige of England, now and ever held to be the chief prop and mainstay of Protestantism, and, by depriving Italy of British support, facilitate the restoration of the Temporal Power of the Pope." —*Times*, November 8th, 1899.

These facts may throw some curious light on the action of the Papacy in the present war. In order that the German Navy bill might be carried, the German Emperor consented to flood the aristocratic Centre of the Reichstag with Jesuits who, in return for that privilege, allowed him to nominate the head of their Society. A German by birth, viz., Francois Xavier Wernz. The present head of the Jesuits is a German Pole; and so completely is the Vatican the depository of German and Austrian influence that the present Pope, a pro-Belgian and Francophil by up-bringing, found it necessary to join the Imperial party, as two-thirds of the Vatican were on the Imperial side! Hence it is in vain that Cardinal Mercier of Belgium has sought redress at the Vatican, for the horrors of Louvain.*

" 'Rome shall perish.' Write that word
On the blood that she has spilt—
Perish guilty and abhor'd.
Deep in ruin as in guilt."

These facts are here mentioned out of their chronological order so that readers can more intelligently trace the Hand of Rome in fomenting this great war of 1914-16.

See 1914-16 in the Calendar for Rome's part in the Great War.

1880. Mr. W. E. Gladstone, a High Church Prime Minister of England, appoints a Roman Catholic Viceroy of India, Lord Ripon was a High Church pervert to the Church of Rome. Three other Roman Catholics appointed as heads of great Government Departments. Widespread protests all over Britain. Rev. C. H. Spurgeon, Rev. Dr. Parker and other great Christian leaders protest.

*See *The Churchman's Magazine*, December, 1915.

Steamships Sunk off Ireland, 1914-15 A.D.

Lord Ripon on reaching India attempts to suppress Protestant missionary and Salvation Army open-air meetings. *Times*, London, May 24th, June 21st, 1881.

1881. Papal organ *Osservatore Romano*, May 6th, 1881, commenting on the progress of Romanism in Britain wrote: "The Gladstone Ministry will before long re-establish the relations which formerly existed between England and the Holy See." Disclosures in after years revealed the fact that Mr. Gladstone had secret emissaries visiting the Pope. See *Gladstone, Ireland and Rome*, by Rev. E. K. Elliott, M.A.

1886. Mr. Gladstone on again becoming Prime Minister appoints a Roman Catholic First Lord of the Admiralty, a Roman Catholic Attorney General, a Roman Catholic Lord Chancellor of Ireland, and a Roman Catholic Solicitor-General of Ireland.

In April of this year (1886), the first *Home Rule Bill* for Ireland was introduced in the British House of Commons. The promoters of this Bill utterly ignored the fact that the persecuting spirit of the Church of Rome is, and always will be the same, and that *Home Rule will mean Rome Rule in Ireland* in spite of every so-called safe-guard. Bloody Queen Mary promised "safe-guards," but swept them away when the throne had been secured. Rev. C. H. Spurgeon, on May 27th, 1886, wrote thus to the *Times*; "The whole scheme is as full of danger as if it came from a madman."

When the great war broke out in A.D. 1914, the British people soon found out how disloyal Roman Catholic Ireland really was. When the news became rather alarming the Censor prevented the British public from knowing what really was going on in Ireland. Seditious papers were suppressed, many arrests made, and many other disturbing incidents occurred. Only the records of the future will reveal who gave away the ever-changing routes of the steamships sunk off Ireland in the early months of the war. Spies undoubtedly kept submarines informed. Why has the Government of the day been so silent about the loyalty

The Roman Catholic Reredos in St. Paul's Cathedral. of Papal Ireland? Because like in Napoleon's day she is ready to strike at Britain's heart the moment the opportunity is ripe. The Government now see (in 1916) that Rome never changes her character. **She only paints her face to suit the hour.** If trouble and rebellion comes in Ireland, as it surely will, it is to be hoped that the Government will compel those of the Christian ministry, who called so loudly for Home Rule, to go and put down the trouble, and thus see Romanism at home. There is nothing like object lessons to teach men truth. Men who have nothing to lose are ever ready to give away the liberties of others. Many educated Britons really see no significance in Sir Roger Casement's intrigues in Berlin!

The Romeward Movement in the Church of England.

1888. The High Church party having gained the ascendancy in the Church of England, placed a Roman Catholic Reredos in St. Paul's Cathedral. Dedicated by the Bishop of London, January 25th. This idolatrous Reredos has a Roman Catholic figure of Christ crucified on the Cross, with the Roman Catholic inscription over His head "INRI." Beneath the figure is a Roman Catholic stone altar with cross and candles, such as were cast out as abominations at the Reformation. It cost over £37,000. That the High Church party mean these abominations to be used as TEACHING AGENCIES and not as mere architectural ornaments is clearly demonstrated by the following quotations from their own Journals. The High Churchmen openly boast:

"That the thing which English Catholics have in hand at present, and are likely to have in hand as their principal works for at least one generation to come, is the restoration of the Altar, the re-establishment of the Mass in its seat of honour, as the Sun and centre of Christian worship."—*Church Review*, February 29th, 1884.

"We are one with Roman Catholics in Faith and we have a common foe to fight. We give our people the fact,—the real doctrine of the Mass, first, the name will come of itself by-and-by."—*Union Review*, July, 1867.

In 1866, Rev. F. G. Lee, a High Church Anglican clergyman, who joined the Church of Rome, wrote in "*Essays on the Re-union of Christendom*, p. 180 :

The Protestant Truth Society Founded 1889 A.D.

"The marvel is that Roman Catholics do not see the wisdom of aiding us to their utmost. We are doing for England that which they cannot do. We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's, 'I absolve thee,' is the voice of God."

Speaking of his life as a Mirfield Monk in the Church of England, Father Hugh Benson, who went over to Rome in 1903, informed a Roman Catholic audience in St. George's Hall, Liverpool, in October, 1907, that whilst still in the Church of England :—

"On every point except the supremacy of the Pope, we believed the teaching of the (Roman) Catholic Church, and taught most of her doctrines, as thousands of Anglican clergymen are doing to-day."

The High Churchmen and disguised Roman Catholics in the Church of England care nothing for their oaths and vows to follow the lawful ritual of the Church of England. They mean to celebrate Mass and restore Roman Catholic worship in St. Paul's as soon as they feel they dare do so openly. The Reredos, the Altar, the Roman Catholic figure of Christ on the Cross, the Candles, etc., are all ready. They are only waiting their time.

Stone altars are illegal in the Church of England. The Reformation swept them away, and the Canons of the Church of England provide that the Table shall be a moveable Table of wood.

Multitudes visit St. Paul's and never notice this idolatrous erection.

Since 1833 over 600 High Church Vicars and Curates have joined the Church of Rome. Over 9,000 Vicars and Curates are to-day teaching Roman Catholic doctrines or practising Roman Catholic rites and ceremonies in the Church of England! Where will it all end? Over 90 High Church Vicars and Curates joined the Church of Rome between 1910 and 1915.

A.D. 1889. **The Protestant Truth Society, London,** founded by John Kensit.

This Society is the principal antidote to the Oxford Movement to Romanize the Church of England, and to the

A Roman Catholic Priest in the Church of England.
poison circulated by the Roman Catholic "Truth" Society, founded a few years previously, for the purpose of "re-writing history" and theology after Jesuit ideas of truth. See Spanish Armada, 1588 A.D.

For the first ten years the author resided in England, he only knew this Society as comprised of violent controversialists; men who had no sense of the fitness of things, and who went about the country disturbing High Church services, breaking images, crosses and candles, and committing other outrageous acts. But this was only the newspaper reporters' conception of this work; the phase which made interesting copy for the editor. In fact it was a caricature of the work. After seeing this Society at work all over the land, and after seeing the crying need for their work, the author has come to the conclusion that they are worthy successors of Wycliffe's Preachers of 500 years ago. Many of the best people in Britain are now openly supporting them, to the extent of from £11,000 to £14,000 per year.

The Bishop of St. Alban's, in 1913, wrote to the Secretary, thanking the Society for rendering a public service in exposing a Romanizing Vicar.

1892 A.D. Father Matthew, a Roman Catholic priest, officiates as Church of England curate unknown to the congregation in Holy Trinity Church, Church of England, Sloane Square, London, W. Mr. W. E. Gladstone, the High Church Prime Minister at that time, secretly wrote to Father Matthew approving of his intended action. These letters were written from 10 Downing Street, and dated October 26th and 29th, 1892, and were marked "Private."

Mr. Gladstone's Letters to a Roman Catholic Priest.

10 DOWNING STREET,
October 26th, 1892.

REV. A. H. MATTHEWS,
MY DEAR SIR,

I have received your letter with extreme concern. I know not what is the legal basis of the test which I understand to have been imposed upon you. I view it as, in its nature, open to objection on many grounds, with nothing to recommend it.

The Gladstone Letters in the London Courts.

With regard to your question, I am quite ready to testify that all such intercourse as I have had with you has impressed me in a favourable manner with respect to your character and abilities. The same is the case as to what I have heard of the results of enquiries concerning you, but it should be borne in mind that that intercourse has been slight and somewhat abstract.

Yours sincerely,
W. E. GLADSTONE.

The other letter was dated October 29th, 1892, and read:—

MY DEAR SIR,

Having made inquiries, I am in a condition to state with some confidence that, as I thought, there is no law requiring anyone to impose upon you the renunciation reported to be imposed but only a law of 1874 empowering the Archbishop to attach apparently any conditions he pleased to his own assent to your officiating, a power which, in this instance, his Grace (Archbishop Benson) has deemed it fit to use in a manner wholly beyond my comprehension.

Yours sincerely,
W. E. GLADSTONE.

This letter was marked "Private"!

The foregoing letters demonstrate that Mr. Gladstone had full sympathy with Roman Catholic priests officiating in the Church of England. But what about the honesty of the men in the Church of England, who reported so favourably of this man?

This instance of Mr. Gladstone's secret sympathy with the Church of Rome was only discovered after his death, and brought home in April, 1913, when Father Matthew produced his letters in Justice Darling's Court in London. Judge and jury were astonished and could scarcely believe their eyes and ears. The full report and copies of the letters may be read in *The Times*, April 12th—17th, 1913. Father Matthew stated on oath in Court that he informed Mr. Gladstone previously that he held full Roman Catholic doctrines, except the infallibility of the Pope. These doctrines included the Mass and other doctrines condemned and repudiated by the Church of England, to which Mr. Gladstone professed to be faithful.

Mr. Justice Darling was so astonished that he made the witness repeat his statements, as follows:

A Roman Catholic Priest in the Church of England.

JUDGE DARLING, astonished : Q. You mean that Mr. Gladstone, knowing you were a^{*} Roman Catholic priest approved of your trying to undertake clerical duty in the Church of England ?

A. Yes, he thought it would be a very good thing for me to resume clerical work, and that I could do so in the Church of England.

MR. SMITH, K.C. : Q. You tell us that Mr. Gladstone advised you to do that with the full knowledge that you held the full doctrine of the Roman Catholic Church, except the infallibility of the Pope ?

A. Yes, just as any other High Churchman. Archbishop Benson informed him first by writing to the effect that he must not officiate in any way until he had signed a form of renunciation. Witness, however, said he could not sign it, and returned it.

Bishop Matthew further stated, in his evidence, that he was appointed curate of Holy Trinity Church, Sloane Square, London, W., and although still a Roman Catholic, officiated as a Church of England clergyman, and celebrated marriages in 1892 !

JUDGE DARLING : Knowing you were a priest of the Roman Catholic Church, the Rector allowed you to celebrate marriages in his church ? A. Certainly ; there is no reason why I should not. There are plenty of Roman Catholic priests doing the same thing in the Church of England. I can give the names of several. I will give you one instance ; the Rev. W. E. Addis, Vicar of All Saints Church, Ennismore Gardens, London. He is licensed by the Bishop of London.

These facts throw a strange and startling light on what is going on behind the scenes in the High Church of England to-day.

Many admirers, and many more who were not, had grave doubts concerning Mr. Gladstone's Protestantism. These letters throw some light on his strange and bitter hatred of Dissenters or Nonconformists. The man was evidently a secret Roman Catholic at heart. He certainly worshipped with a crucifix in front of him, and claimed it helped him to worship !

The High Church and British Army Regulations.

The late Rev. Dr. H. Grattan Guinness, in a lecture in Exeter Hall in the year 1887, stated that "Rome has captured^a a Prime Minister of England." Five years later Mr. Gladstone wrote the letter disclosed in *The Times* case. His two sisters went over to the Church of Rome in 1843.* We can understand now why he endowed Roman Catholic universities, which train the men who are trying to bring Britain back under the Papal yoke.

Many Vicars and Curates appointed during Mr. Gladstone's terms of office were suspected then, and are suspected to-day of being secret Roman Catholics. They teach the doctrines of the Church of Rome and follow her ritual and ceremonial.



Bishop Taylor-Smith, Church Chaplain-General which were cast out at the to the British Army.

When we remember that there are to-day over 9,000 High Church of England clergymen teaching or practising Romish rites and doctrines of the Reformation ; and when we remember that nearly all the Bishops recently appointed have been drawn from the ranks of these men, it need cause us no surprise that Romish power is rising in Britain. Bishop Gore, of Oxford, is a celibate, and attends retreats just like a Roman Catholic.

The worst abomination of all, is the celebrating of that counterfeit of the Atonement, the Sacrifice of the Mass.

* See Gorman's *Converts to Rome*, p. 118.

**Disguised Roman Priests and High Churchmen Undoing
the Reformation in England.**

WHAT IS THE MASS?

"The Holy Mass is one and the same Sacrifice with that of the Cross, inasmuch as Christ who offered himself, a bleeding Victim, on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests." See *Roman Catholic Catechism*.

COUNTERFEITING THE ATONEMENT OF CHRIST.



Celebrating a Romish High Mass. The Priest pretending by Divine power to turn the Wine and Bread in to the real Flesh and Blood of Christ.*

High Masses, Low Masses, Requiem Masses, etc., are celebrated in numerous London High Churches, and some are celebrated in Y.M.C.A. Huts. The Secretaries see no harm in it!

*This unbloody Sacrifice of the Mass came from ancient Babylon. See Hyslop's *Two Babylons*, 224-240.

Insulting the Atonement of Christ.

The Sacrifice of the Mass is an insult to the Atonement and finished work of Christ. Christ finished the Atonement on Calvary, yet these Roman and High Church priests go through the blasphemous daily sacrifice again. They pretend that they are finishing the SACRIFICE—a sinful being finishing Christ's work!

Lady Meux once wished to vex Whistler, the great painter. She pointed to a beautiful portrait the great artist had just completed, and said: "Look here, Jimmy Whistler, I am going to get someone else to finish that portrait," laying emphasis on the word *finish*. Whistler went white with rage. Someone else "**finish**" his work! So by pretending to offer up a daily sacrifice in the Mass, the Roman and High Church priests insult the Atonement of Christ. Herein lies the awful wickedness and abomination of the Mass. It is a counterfeit sacrifice.

If any man went to a church or to a Y.M.C.A. hut and circulated counterfeit half-crowns, or dollars, they would send for the police and arrest him! Yet they allow men to come in and palm off a counterfeit atonement, and insult Jesus Christ in His own House! Modern Y.M.C.A. Secretaries do not realize the sacredness of the Atonement. These same men sent Rev. R. J. Campbell to France in 1915!

The New Theology of Half-Truths.

1907 A.D. Outbreak of the New Theology Apostacy under Mr. R. J. Campbell, of the City Temple, London. This movement was really a mixture of Pantheism, Theosophy, Agnosticism, Spiritualism, Unitarianism, Romanism, Buddhism, with a veneer of Christianity. It was simply a resurrection of the old heresies of the Early Ages and of the Middle Ages, dressed up in Twentieth Century phraseology. Multitudes all over the land were attracted by this new "gospel," and many young ministers who had no settled convictions of their own, eager to be regarded as "modern up-to date thinkers," began at once to imitate Mr. Campbell's phraseology and methods, and proclaim his theology as if it were a message sent from Heaven to this Twentieth Century. Associations and branches were formed all

Affinity Between New Theology and Romanism.

over the land, and by March, 1909, nearly a hundred branches had been formed with a membership of over 4,000. Mr. Campbell confidently predicted it was soon to "be a powerful International force." The official organs of the Movement, and professedly Christian Organs of the Christian Church, with secret, or open Unitarian editors, the pulpits and platforms of the new movement, and those who sympathized with it, resounded with such boastful and bombastic phrases and expressions as "Reformation," "world movement," "profound thinkers," "keen intellects," "fearless utterances," "profound scholarship," "scientific conclusions," "courage of convictions," etc., as if all orthodox movements were barren of these virtues and talents. They made gods of their own intellects and then worshipped them. In the early days of the movement, it was a most frequent occurrence for Chairmen, when introducing a speaker, to spend the first five or ten minutes dilating upon the high intellectual standard of the audience gathered to listen to the speaker. In May, 1912, the movement collapsed, and was disbanded, and now is seldom heard of.

One peculiarity of the movement, was its strong sympathy with the Church of Rome, and with almost every other Apostacy, both Eastern and Western. Mr. Campbell is continually visiting the Pope and Papal authorities, and much of his theology is Roman Catholic. He tried in 1911 to found an order of Monk preachers, which also collapsed in a few months, and with them, nearly all Mr. Campbell's forecasts. Rev. E. W. Lewis, his colleague at Kings Weigh House Church, resigned his pastorate to become a wayside preacher after the style of St. Francis of Assisi, who founded the Franciscan Monks. He took this step strange to say in this very city of Assisi, in Italy (see *Daily Chronicle*, May 20th, 1914). The old monks of the Middle Ages seem to be the heroes of all the New Theology leaders.

Rev. Dr. Orchard, a former London Presbyterian minister, who has always identified himself with Mr. Campbell, was gradually introducing Romanism into his church services at Enfield, before he left in 1914.

What the New Theology Teaches, and Denies.

A Presbyterian minister informed the writer that Dr. Orchard was placing a reredos and cross in his church. These symbols would have been the only Popish symbols in any Presbyterian Church in England, had he remained in this Church, and of course show the spirit which is inspiring New Theology and the circle of ministers who identify themselves with it.

The Catholic Times, November 11th, 1915, states that Dr. Orchard, at Newcastle, declared that "When he comes to die, he hopes someone will hold a crucifix before his eyes"! How the *Catholic Times* rejoiced at his Popery.

The principal travesties and denials of Divine Truth propagated by Mr. Campbell as New Theology are as follows:—

1. "The New Theology holds that we know nothing, and can know nothing, of the Infinite Cause whence all things proceed, except as we read Him in His universe and in our own souls. Religion is man's response to the call of the universe. When I say God, I mean the mysterious power which is finding expression in the universe. Remember that the real God is the God of the universe and in yourself."

2. "My God is my deeper self, and yours, too; He is the self of the universe."

3. "There is no such thing as punishment, no far-off Judgment Day, no great white throne, and no Judge external to ourselves." "And who, pray, is the Judge? Who but yourself? The deeper self is the judge, the self who is eternally one with God."

4. "Many a British soldier has died as brave a death as Jesus."

5. "An immense amount of pious nonsense has been spoken and written about our Lord's agony in Gethsemane."

6. "Paul's theory as to the Resurrection of every physical human body, is just nonsense, in the light of our larger knowledge of the universe and its laws, and we may as well say so."

7. According to the received phraseology, this God is merely bothered and thwarted by what men have been

The New Theology God who Made His World Badly!

doing during the few millenniums of human existence. He takes the whole thing very seriously, and thinks about little else than getting wayward humanity into line again. To this end He has adopted various expedients, the chief of which was the sending of His only begotten Son to suffer and to die in order that He might be free to forgive the trouble we had caused Him" (p. 18, *New Theology*).

Yet another ribald and blasphemous statement is :

8. "The God of the ordinary church-goer, and of the man who is supposed to teach Him from study and pulpit, is an antiquated theologian who made His universe so badly that it went wrong in spite of Him, and has remained wrong ever since. Why He should ever have created it is not clear. Why He should be the injured party in all the miseries which have ensued is still less clear." This "brilliant" intellect then adds : "Faugh! it is all so unreal and stupid. This kind of God is no God at all" (p. 20). This is Mr. R. J. Campbell, the charming and transparently sincere Rationalist.*

In 1909, that awful book, *Jesus or Christ*, was published ; and Mr. Campbell's contribution to its pages contains the following passages : "As to the heavenly Man, perhaps, we may speak differently. There must, indeed, be a side, or aspect, of the Divine Being, which already is the ideal humanity slowly becoming manifest in the human race and the guide and sustenance of its life. Reduced to its simplest terms, therefore, we may say that the only part of the Christ idea which has power with the modern mind, is the thought of an ideal Man. (p. 187).

Again, "To speak of Him (Jesus) as morally perfect is absurd ; to call Him sinless is worse, for it introduces an entirely false emphasis into the relations of God and man. I do not believe that Jesus would have been in the least interested in such categories, and would have repudiated them as applied to Himself. . . . We need claim no other uniqueness for Him than that of being in

*See *The New Theology* and *New Theology Examined*.—Varley, p. 7.

Christian Ministry's Attitude Towards New Theology.

this respect 'the firstborn among many brethren.' It may seem startling to some people to be told that the Christhood of Jesus does not consist in His moral perfection, nor in His place in the Godhead, nor—as I need hardly say—in His supposed atonement to Divine justice ; but in the success with which He has impressed upon mankind the ideal of a humanity, which is the fullest possible expression of the love of God. . . . There is no need of the alternative 'Jesus or Christ,' for the greatness of Jesus consists in the fact that He has made the word 'Christ' a synonym for the best and highest that can truly be called human" (pp. 191, 2).*

This dreadful apostacy revealed a most terrible state of unbelief in the ranks of the Christian ministry in all branches of the Church of Christ. With a few exceptions, the ministry sat on the fence, and in many instances treated brother ministers who openly identified themselves with New Theology with great deference. Had the movement succeeded and ordinary ministers have drawn crowds to the churches, there is no doubt many of these men would have openly proclaimed New Theology as Divine truth. To them the drawing of crowds to church seemed a sure evidence of Divine blessing.

They forgot entirely that the politician or lecturer who knows nothing of Christianity will draw a crowd, and entrance it with his oratory. An educated, widely travelled Scottish lady, about forty years of age, went to hear Mr. Campbell in 1911. She sat in the fourth row of seats from the pulpit. As the sermon proceeded, his magnetic personality so gripped her, that she said she could have rushed from her seat and thrown herself into his arms ! She was astonished at herself. Another educated London lady was so entranced, that she exclaimed to the author, "I believe he speaks by the Holy Spirit, and therefore is unerring." His hypnotic power had gripped her very soul and she thought it was the Lord revealing Himself. Now any business man who has had any wide experience of the hypnotic powers of a certain class of commercial

* See *British Weekly*, November 9th, 1911.

The Power of Hypnotic Preachers.

travellers, will understand this invisible connection between the speaker and the listener. Travellers with hypnotic powers will make a business man walk across his office and sign an order for goods he knows he does not want. Hypnotic preachers likewise grip the mind and emotions of certain types of sympathetic minds.

A striking instance of a hypnotic preacher mightily gripping men, was found a few years ago in the Rev. B. W. Maturin, the Anglican, who subsequently (1897 A.D.) joined the Church of Rome. At Oxford, students and divines crowded to hear his entrancing oratory. When he was drowned in the *Lusitania*, Rev. F. C. Spurr, a London minister, wrote to the Press, suggesting that some of his Oxford sermons be published. Mr. Spurr stated that although the congregation was held spell-bound during his oratory, they never remembered anything that he said. Had the sermons been delivered in the power of the Spirit of God, men would have remembered.

Mrs. Besant does likewise, when lecturing on Theosophy. Many an unwary child of God has been ensnared by her hypnotic powers.

The difference between the hypnotic type of preacher, and say the Jonathan Edwards, Finney, Moody, Spurgeon, Ryle, Moule, Webb-Peploe, Meyer, or Principal Alexander Whyte type, is that the Holy Spirit is in the latter, and men's hearts are really changed and regenerated. In the case of the Campbell type, the effects are only and invariably transient, and leaves the man where it finds him.

Finney, the great evangelist, who it is said, won nearly a million souls to Christ, when he found a man or woman's emotions powerfully excited, went calmly and quietly to them and sympathetically enquired why they were so powerfully wrought up. If they replied, "Oh, I feel so happy, oh I could jump for joy; your sermon has stirred my soul to its depths," etc., Finney said he always regarded such cases with deep suspicion, and his suspicions were almost invariably confirmed by the person backsliding. If, on the other hand, he found they had a new revelation and vision of Christ,

Counterfeiting Power of Hypnotism in the Pulpit.

and a powerful quickening of their **insight into the Scriptures**, he at once recognized that the Holy Spirit was at work in the soul of the enquirer.

Oh! when will the ministry and laity learn the terrible counterfeiting power of hypnotism in the pulpit? When will they learn that churches crowded by these hypnotists collapse when the preacher leaves, and that there are never any permanent results from their preaching? Mr. Campbell and his followers made the most extravagant claims that his new "gospel" had reached large numbers of men outside the Churches, who had given up Christianity as hopeless. In January, 1910, a member of the City Temple invited the author to come and meet some of these and be convinced. He accepted the invitation, but not one could be found; all the good people present were simply dissatisfied members of other Churches. Mr. Campbell when asked to explain, simply replied that he "did not think it useful to discuss the question!"

The author sent these facts to the *Christian World*, but that paper published instead a long letter praising Mr. Campbell's power to draw crowds!

For years the *Christian Commonwealth* claimed every week that Mr. Campbell's Thursday sermons were copyrighted in the United States, and therefore printed and circulated weekly in the U.S.A. The Washington Copyright Office informed the author that no trace of such could be found in their records!

Dr. Orchard, a one-time London Presbyterian Minister, but now pastor of King's Weigh House Chapel, openly identified himself with Mr. Campbell. He also began to claim that he was reaching and winning men to Christ, who were outside the Churches, with his "MESSAGES TO THE MODERN MIND," as he termed them. His brother ministers believed the claims without the slightest investigation. Ministers seldom, if ever do investigate, especially if a man is brilliant! In October, 1913, the author, who had never been able to get any trace of these men in his travels, challenged Dr. Orchard to introduce him to some of them. He refused, on the pretext that the author probably would

An Atheist at the City Temple.

not know a Christian man if he met one! A plausible excuse, but an excuse for all that. In November the Presbytery of North London (about sixty ministers), after "powerful speeches," by a standing vote, requested Dr. Orchard to remain in London, because of his unique messages to the Modern Mind and his success in reaching men. Knowing that they were being misled and completely deceived by hearsay, and by Dr. Orchard's powerful imagination, the author wrote to the leaders protesting against such a vote of confidence in a man who had so openly identified himself with the Campbell apostacy.

He offered to write an apology to Dr. Orchard, if these ministers could vouch for a single specific instance of a man having been led to Christ by these MESSAGES TO THE MODERN MIND. Not one minister could be found who had met one! Every one had heard so from somebody else! One old Doctor in the Church, a man who knows a genuine regenerated man when he sees one, when pressed on the point frankly admitted, "I have been in many places after Dr. Orchard and have never met one." He was generous enough to add, "I think it quite reasonable for you to ask for specific instances."

The author offered to go and address the North London Presbytery, and demonstrate how completely they had been deceived, but was informed by one old minister, who knew the temper of these men, that they would surely refuse to grant him a hearing. **[Men always resent their idols being broken!]**

There can be no doubt that there are large numbers of ministers who do not know what it means to really win a man to Christ. It is from this class of men that these false reports emanate. They do not know any different.

What does it all mean? Does it mean these men are wilfully deceiving? No! It simply means that they whittle down and rationalize after the style of the German school, the Miraculous and Supernatural in the Scriptures, so that certain types of "super minds" can receive it. They term this "helping them toward

The Devil Posing as an Angel of Light.

Christ." A case in point may be mentioned: Bernard Shaw, the notorious atheist and scoffer, in 1913 presided at the annual dinner¹ of the Bradlaugh Atheist Society, and ²he ³jokingly ⁴remarked that his next engagement was at the City Temple! Bernard Shaw agreed with Mr. Campbell, ⁵and Mr. Campbell agreed with Bernard Shaw, yet Bernard Shaw told the Cambridge students in 1912, that any man who believed that Jesus Christ was the highest type of man this world had ever seen or would ever see, was not fit to associate with. What fellowship could any real Christian man have with such a ⁶blasphemer? But these wandering stars soon burn themselves out. In 1915 Mr. Campbell resigned the pastorate of the City Temple, on the ground of "ill health." He had to flog himself to prepare for the Sunday services, he claimed, and could stand it no longer. He, on the other hand, had been in France preaching ⁷as often as three times a day to the soldiers, and was going back again. A week or two later it leaked out that he was about to join the High Church of England. The Bishop of Birmingham wrote to the Press, that two months before, Mr. Campbell had quietly withdrawn his *New Theology* from circulation. The Bishop stated that he had made this a condition of his entry into the Church of England. Mr. Campbell, however, has never openly told this to an insulted and offended Christian world. Not a word of confession that he was wrong from 1907-15. On the other hand, the *Daily Chronicle* reported Mr. Campbell to ⁸have said⁹ there was no change in his theological views. There must have been a tremendous change, to honestly get into the Church of England (for the High Church sails under her colours and uses her creed). To get in honestly he had to accept the very truths he so scornfully repudiated in his *New Theology*, ¹⁰viz.: The Virgin Birth of Christ, His Deity, Atonement, Resurrection, Ascension and the final Judgment, Heaven and Hell. Why deceive ourselves any further concerning this man? If the Scriptures mean anything, they mean that this man is simply the devil disguised as an Angel of Light,

Ministers who Recognized the Devil when they saw Him.
or professed light-giver. He is everything that is lovely and charming to look upon, just as an angel of light would outwardly appear, but an emissary of Satan for all that. Now since he has joined the High Church of England he always has a word to say for Romanism in nearly every sermon. If he speaks of a Protestant minister performing a noble deed at the front, he always has one or two priests following who equal or go one better.

Rome clearly sees which way he is heading. Here is what she says :

The *Birmingham Catholic Magazine* for Dec., 1915, has this paragraph :—"The Rev. R. J. Campbell, late of the City Temple, London, who is announced to be coming to Birmingham as an Anglican, writes from the front in an article to the *Illustrated Sunday Herald* :—'Since the war began, I have realized in French churches, as I never did before, the devotional value, the practical helpfulness of the reservation of the Sacrament of the Altar. It makes all the difference between a dead building and a place that is sanctuary, indeed.' Mr. Campbell in times past manfully defended the priests of Spain from an attack by British critics, and who knows but that Birmingham may be but a temporary sojourn on the way to Rome."

Nearly all of our great theologians who have from the first recognized Mr. Campbell's true character, now expect him to eventually land in the Church of Rome.

If there are two men in the Christian Church who during the years 1907-1915 A.D., have stood out above all others and uncompromisingly refused to bow the knee to the wisdom, philosophy and false theology of this Twentieth Century Wandering Star, they are the Editor of the *British Weekly* and Principal Forsyth, of Hackney College. Thank God for such men. Some ministers do recognize the Devil when they see him, and are not afraid to address him as such.

Only once did Dr. Forsyth slip, when at the Nottingham Conference in 1911 he allowed Mr. Campbell's cunningly framed phrases to override his better judgment and inward convictions. Dr. Forsyth accepted the statements in their ordinary meaning, Mr. Campbell, as we all now see, meant something else. But what are we to think of all the thousands of

Ministers of the Gospel Shut out of Heaven.
ministers who sat on the fence and thought his crowds meant Divine blessing ?

No class of men have done so much for the world ; no class of men have done so much to mould the characters of men and nations all through the ages, as the Christian Ministry, yet no class of men exercise less common sense than they, when dealing with unfaithful members of their own calling. If a man is only a University graduate he can palm off any false philosophy on them.

If the Navy and Board of Trade granted certificates to captains who knew as little about navigation and seamanship as half the Christian Ministry know about the Bible and the way to Heaven, half the ships on the sea would be sunk or ashore on their first voyage. These are strong words, but they are the words of a man who loves the Ministry, and especially the old ministers, who know the Lord and have lived in communion with Him, —the old ministers who pray and study long in private, and in public pray and preach briefly. No men are more "up-to-date" than such men. They understand men and women and the spirit of the age.

If Jesus Christ teaches anything plainly in Matt. vii. 22, 23, it is that many ministers of the gospel will be shut out of Heaven at the Great Day because Jesus Christ never knew them.

Now to sum up, let us see how the Ministry have behaved in the face of this Modern Apostacy.

In 1913 the Wesleyan Conference at Plymouth, by an overwhelming vote approved of the appointment of the Rev. Geo. Jackson to a Chair in the Wesleyan Training College. In his published writings he is at one with New Theology on many vital points. It was enough to make Wesley turn in his grave !

In November, 1913, the Presbytery of North London, by a standing vote expressed their approval of Dr. Orchard's teaching, although he openly associated himself with Mr. Campbell.

In 1914 the Congregational Union proposed, and by the narrowest majority escaped electing, Rev. R. J. Campbell as President of the Union.

These great bodies foolishly fixed their eyes on the

Modern Wandering Stars : Their Fate.

beautiful truth with which these men mixed their poison, and forgot that it is the poison which kills, even when mixed. In the face of public acts like the above, is it at all surprising that the masses have so little confidence in the ministry? Above all what must the Lord Jesus Christ think of such trifling with Divine Truth? Hath God no controversy with a Ministry which trifles with Divine Truth as these men have?

Mr. Campbell is perhaps the most striking type of this generation of what Jude, verse 13, terms a "Wandering Star."

What is a "Wandering Star"?

A Wandering Star is a star which has broken from its orbit and sphere and goes off on its own, tearing through space, flaming and blazing owing to its friction with the atmosphere through which it rushes with lightning speed. For the moment it far outshines all other normal stars in the firmament. But the flash is only momentary; as suddenly as it blazes forth just as suddenly does it disappear into the darkness of space. But the old normal stars still shine on long after the passing meteor has been forgotten.

How Mr. Campbell blazed and flamed in 1907, as he broke from the teaching of the Scriptures and sent forth his New Theology, imagining like Servetus that he had received a Divine commission to restore Christianity to its original purity, and remodel all religious knowledge. He claimed this in his *New Theology*, p. ix. By the end of 1915 the whole movement and all Mr. Campbell's predictions had collapsed so completely that as already stated he abandoned the sinking wreck and climbed into the rickety High Church lifeboat in the hope of reaching port by means of Romish Counterfeit Atonements, Sacraments, rites, incense and ceremonies.

If there is one characteristic of Mr. Campbell's writings which stands out above all others it is the cunningly framed phraseology. His statements are so cunningly framed that they can be made to take on any interpretation he pleases under varying circumstances. It was by such a misuse of the English language, at Nottingham, in 1911, that he was able to

Why the Educated are Deceived by New Theology.

carry an audience of educated ministers away, into the belief that his doctrines were sound after all; it was "only a different way of looking at things"!

Dr. Forsyth in reviewing Mr. Campbell's career, in a letter to the *British Weekly*, on Jan. 6th, 1916, wrote:

"It will be far better and nobler to spend neither time nor temper on criticism of Mr. Campbell's step. That were but too easy. What is not so easy, and is therefore more to edification, is to turn upon ourselves and hold inquisition there. Our avidity for religious impressionism at the cost of faith's spiritual realism is humiliating. This is far from the only case which suggests that we ought to regain enough self-respect to be less easily exploited, less ready and effusive in receiving or accrediting people with obvious popular gifts without inquiring how they stand on the matter for which we exist, and without demanding a period of postulancy sufficient to show that we respect the mainstay—if indeed we respect it still—if we do more than court the popular or the impressive speaker. We can hardly be surprised if our ministry as an office is taken outside at our own valuation of it. We are proud that it is free, but we are ruined if we make it easy, whether at the lower end or the upper."

The Professors who license these preachers are the men who should be censured. Men are frequently ordained, who do not believe the doctrines they solemnly vow to teach. They boldly say so to laymen, when questioned. They do not know Jesus Christ by revelation. Yet many of these men carry such degrees as M.A., B.D., D.D., Ph.D., LL.D., etc., after their names.

But some may ask why these men appeal to large numbers of men and women of the keenest intellects and highest education? The reply is, that their message is half-truth, beautifully expressed by a powerful magnetic personality, which possesses and exercises that subtle and wonderful power over the minds of others, which unconsciously compels them to see things through the preacher's eyes. False prophets who have large followings of disciples nearly all possess that subtle and wonderful power in the pulpit that Napoleon exercised over men on the field of battle. It cannot be defined in words. It soothes and grips the mind and the emotions, and the victims

Great Revival in Manchuria and Korea. A.D. 1910.

mistake it for spiritual power from on high. These men preach their half-truths so charmingly that most of their hearers think that the half which is true, is a faithful representation of the whole. **No preacher can be judged by one sermon, or even by twenty, as in all he might only preach the half of his doctrines which are true, and never touch on the false doctrines he believes and teaches at other times.**

It was in this manner that the Rev. Dr. W. E. Orchard charmed the sixty ministers of the North London Presbytery, in November, 1913, when they gave him a standing vote of confidence. Now he is a leader amongst the half-truth Pacifists! His **Modern Thought** messages are all half-truths.

These men are as a rule very cunning, and seldom show themselves until they are well established in a Church. They may be likened to some charming people who get married. Before their marriage they are all that is charming, meek, gentle, chivalrous and all that is good. After their marriage they show another side of their nature, which proves to be their real character; they are selfish, quarrelsome, and not infrequently the very opposite to what they seemed to be before marriage. So it is with these false prophet preachers. It takes time to find out their real position; it takes time and careful attention to their words to discover the doctrines of devils they so skilfully clothe in charming phraseology. But New Theology preachers are not the only sinners in this respect. One of the artifices of the present day High Church Missioners is to use Sankey's hymns as a bait. They sing these beautiful hymns, and for the first five or six nights preach beautiful gospel sermons that no one could take exception to; then about the end of the week they introduce Confession and Absolution and other Romish doctrines. They did this at Lowestoft, and in the Isle of Wight, to the author's certain knowledge, in December, 1913.

1906-1910 A.D. About 20,000 in Manchuria and another 20,000 in Korea believe on the Lord Jesus Christ.

Belgian Rubber Horrors on the Congo.

This revival sprang in its final stage from Rev. Chas. G. Finney's Old Theology sermons preached between 1837 and 1868 A.D. The Rev. Jonathan Goforth, the missionary who translated Finney's sermons and led the revival in Manchuria, informed the writer that those sermons were as providentially placed in his hands as if God had dropped them into his study. Contrary to what modern scholars are teaching, old fashioned manifestations of the Spirit's power took place almost daily during the revival. Of course the faithful Scottish missionaries had sown the seed during the preceding years. Strange that God should send Old Theology sermons to Manchuria when so many Modern Thought sermons were flooding the Western world. Our missionaries are our soundest theologians as a class to-day. They seem to live in closer communion with God than our home ministry, and seem to live less on the Rationalist type of scholarship and more on the LIVING WORD OF GOD. Men who live on unhealthy food soon become unhealthy in body. Men and women who live on unhealthy spiritual food soon become susceptible to all the spiritual diseases floating in the spiritual atmosphere. Christians who study the Word of God daily as do our missionaries are seldom victims of new theologies and false philosophies.

1910 A.D. BELGIAN RUBBER REGIME ON THE CONGO ends after seventeen years of unprintable horrors. Between 1893 and 1910 A.D., the Belgians put to death about 2,000,000 natives and destroyed and depopulated thousands of villages. King Leopold, of Belgium, was the chief instigator. Congo natives had their hands cut off, and other unprintable horrors perpetrated upon their persons for failing to bring in sufficient rubber! Britain nearly went to war over it. The Regions Beyond Missionary Union has hundreds of photographs of these horrors taken on the spot. Strange that four years later Germany should perpetrate the very same horrors in every detail upon the Belgian people.

Nations, like individuals, reap what they sow. Black races are as dear to God's heart as are the white.

Antichrist and the British Accession Declaration.

It is common knowledge that the money King Leopold invested in making Ostend a fashionable watering place, was blood money from the Congo.*

1910 A.D. British Accession Declaration of the King altered by the British Parliament owing to pressure of the Roman Catholic party in both Houses. (The old Declaration drawn up at the time of the Revolution was so carefully worded that no secret Roman Catholic could possibly mount the throne.) The present-day Parliament utterly ignored the teachings of the Scriptures concerning Romanism and Antichrist, cut out that part of the Declaration which condemned the Mass as an abomination in the sight of God, raised the status of the Church of Rome from that of a dreadful apostacy sailing under Christian colours, to that of a real Christian Church, and so framed the new Declaration that a secret Roman Catholic can now easily mount the throne. As this act was a National pronouncement by all parties in both Houses of Parliament, it cannot be doubted that God marked this great denial in His Book. Britain certainly has been in trouble ever since. God does care! There is a difference in God's sight between the genuine and the counterfeit.

It must be borne in mind that large numbers of our Members of Parliament of all parties voted for the alteration blindly. Their leaders urged that it would be broad-minded and tolerant to cease to declare the Mass an abomination. The Westminster Confession was wrong, and present-day broad-minded theology, which is out of touch with both God and man, is right!

The facts were, that the men we sent to Parliament knew little or nothing about God or Scriptural teaching, and cared still less. It was purely political expediency.

1913 A.D. Chinese Parliament requests Protestant Britain and America to offer up prayer to God Almighty for his blessing on the Chinese nation. Day of Prayer

* "Whatsoever a man soweth that shall he also reap" and men always do reap sooner or later. So do nations; so did Belgium.

The Suffragette Movement the Devil's Movement.

appointed by Archbishop of Canterbury, and by Nonconformist Churches in both Britain and America.

China ignored the Pope and the Papal nations. The Chinese statesmen evidently did not regard Romanism as Christianity in any shape or form.

The Chinese had judged the Western missionaries of the two faiths by their fruits.

1914. WOMEN'S SUFFRAGE MOVEMENT commits the wildest and most frightful outrages on society all over Britain. Educated and refined women once they associated themselves with the movement seemed as if devil-possessed. They rushed through the streets of our great cities, biting, kicking, scratching and screaming like viragos. They fired public and private buildings, destroyed mails in the post, set fire to railway trains and cut the signals in attempts to cause collisions. Finally, as a crowning outrage, they actually set fire to and burned to the ground several fine churches. They even went to St. Paul's, Westminster Abbey, and other great churches and mockingly joined in the public responses with their own responses, *re* "Votes for Women," etc. They neither respected or feared God nor man.

The author has been informed by a lady who witnessed the incident, that the founder of the Suffragette Movement was a rank atheist, who deliberately insulted a minister of the gospel at dinner in a great cotton magnate's home, at which she was guest of honour. This, of course, was many years ago.

Literature has been published by these women on sexual questions, which is a disgrace to civilization. They pretend they wish to enlighten the ignorant. These books were written by young unmarried women in most instances. There is a certain type of perverted mind which gloats over unclean subjects, under the pretence of warning others. This was the feminine manifestation of the same spirit that has unsettled millions of men, of ordinary intelligence, since the days of popular education. They have suddenly become

The Hard, Fierce Face of the Suffragette.
 obsessed with the idea that because they have an education they are persons of great ability, who are being passed by unrecognized. They neglect the pressing duties which lie at their doors and set out after a mirage. Continually brooding over this quite imaginary deprivation of what they term "women's rights" has stamped the features of these women with a peculiarly hard, pert and impudent expression. Almost any person can pick them out in the street or on steamer or train.

AN OLD SUFFRAGETTE'S FACE.



OLDEST AMERICAN SUFFRAGETTE.

Dr. Mary Walker, the oldest suffragette in the United States, at a meeting of the New York Legislature. She invariably wears man's dress.—See *Daily Mail*, Dec. 8th, 1913.

Above is shown the portrait of an old American woman who has spent her life brooding over "Votes for Women." Any person who is at all observant can recognize this type of face growing amongst British suffragettes. **The root evil of the whole movement is that it diverts women from their own duties and spheres of usefulness.** Discontented, violent men and women always imagine themselves to be persons of great ability, who are being passed by

Socialism the Masculine Affinity of Suffragettism.
 unrecognized. They desire to perform some great duty or deed instead of the humble one at their door.

Millions of women to-day cannot cook their own food or make or even mend their own and their children's garments. Millions of women to-day have never been taught how to use soap and water! A good woman who knows how to cook, mend and keep her home clean and neat, can do more to solve our social evils than any Member of Parliament can by legislation. This is being demonstrated every day. Millions of boys and girls are ruined through mothers being ignorant of home duties.

Socialism, a word that first came into general use in A.D. **(1834)** in connection with **Robert Owen's Communistic Settlement** at New Lanark. The idea of Socialism, is joint ownership by all the members of a community, of all the instruments and means of production, transportation, distribution and exchange. **A splendid idea in theory, but an absolute failure in practice**, because the selfishness of man is such that nearly the whole of the members of these communities imagine that they are born leaders, and rend themselves to pieces in internal struggles to gain the ascendancy over each other. Socialism in its present form may be said to have grown out of the great **Chartist and Revolutionary Movement** which swept over Europe in 1848.

From the Christian standpoint, it may be described as the devil's programme of a short cut to a paradise of peace and plenty in this world, without recognizing the claims of God in Heaven, or the selfishness of man.

The leaders' loud professions of sympathy for the poor, oppressed and down-trodden masses, has deceived multitudes and led them to think it a manifestation of the Spirit of Christ.

Multitudes, including many Christians, before the great European War broke out in 1914, thought this Socialist paradise was coming in sight.

The Atheistic and Unitarian Socialists had mounted the chariot of Social Reform, everywhere rising in the world, arrogated to themselves a monopoly of sympathy

Outbreak of the Great European War, 1914 A.D. for the poor, seized the reins from weaker drivers and drove the chariot in the name of Socialism. After years of close observation in all parts of Britain, the author has no hesitation in saying that these Socialist agitators never go near the poor in their homes, to lend a helping hand, in times of trouble and distress. These men are fierce "righters" and nothing more. They may justly be likened to the professional mourners in the East. To hear these Eastern mourners weeping and wailing one would think their hearts were breaking with grief; it would melt a heart of stone to hear them, but it is all shamming! So to hear our present-day Socialist leaders, one would think their hearts were bleeding for the poor, distressed and downtrodden masses, but the real facts are, no one ever sees these men in the slums lending a hand to help to ease the burden. Many a Christian worker will be found there, but never a Socialist agitator. Socialists, before the great war, proclaimed to the world that they were to end all war the day it broke out, by a general strike. Germany had about 4,000,000 Socialists and they did not strike, but joined the army and helped to commit the Belgian, French and Polish crimes.

In Britain Socialists opposed the Government in every measure proposed in the interests of National Defence, and rejoiced in all the difficulties in which the nation found itself placed from day to day. In short, they are the enemies of law and order and the friends of Anarchy. Socialism may thus be truly said to be the masculine affinity of the Suffragette Movement.

1914 A.D. Outbreak of the great European War provoked by Germany and Austria.

It is asserted by some that the  Assyrians after their defeat by the Medes and Persians (B.C. 487), removed from Assyria and settled in Central Europe.* If there is any truth in this assertion it proves an interesting comment on the fact that from the fall and burning of ancient Nineveh, the capital of Assyria, and the overthrow also of Jehoiakim, king of Judah, 606 B.C. to

*The emblem of the German Emperor, the Double-Headed Eagle, is a Hittite symbol, and goes back to primitive Babylonia.—

PROF. SAYCE: *The Hittites.*

The Great Seven Times of the Gentiles.

1914 is exactly SEVEN TIMES or 2,520 years. ($7 \times 360 = 2,520$.) It will be interesting to watch this great war which has begun this year and see if it eventually leads to the overthrow of another Assyria or God-defying military power. **1914 A.D. may be the beginning of an era of final wars.** Some expositors think Armageddon is to be an era of war, rather than a single great battle.

The year 606-605 B.C. was the year of Nebuchadnezzar's first overthrow of Jehoiakim, king of Judah. Daniel and other Hebrew captives carried to Babylon. SEVEN TIMES, or 2,520 years, leads to the years A.D. 1914-15.

It is also a notable fact that from the close of the Reformation movement proper, at the Peace of Augsburg, A.D. 1555, to the year 1915 is exactly a prophetic "TIME" or 360 years. Is this the "TIME" referred to by the angel in the "Reformation" chapter of the Revelation, chap. x. 6? This may be merely a coincidence, but it will be interesting to look back in a few years on the years 1914-15 with these coincidences in view. Will anything important affecting the Papacy occur during an era beginning with **these years?** As regards prophecy itself, some of our best interpreters consider that the present times of trouble may be the beginning of the fulfilment of Dan. xi. 40-45, and of Revelation xvi. 14-21.

Of course they may be mistaken by a few years, just as a navigator sometimes mistakes one headland for another a little further on.

The study of these prophecies is intensely interesting at the time of this great European war, in view of the fact that the Kaiser's conduct and policy seem to fit the prophecies in Dan. xi. 40 and Rev. xvi. 16. Who is "him" of Dan. xi. 40, and who is "he" of Rev. xvi. 16. History before long may supply the answer, if these are the last days of this Age. Of course present events may only constitute a stage or phase of the final drama of this Age. They may be merely the beginning of an **Armageddon era.**

Dr. H. Grattan Guinness, in his wonderful book, *Light for the Last Days*, published in 1887, solemnly pointed out that just as there were a series of commencing dates

Stages in the Rise and Fall of Judah.

or stages in the downfall of the Jews 2,500 years ago, so we may expect a corresponding series of stages or dates after an interval of SEVEN TIMES or 2,520 years, leading to the downfall of the Gentile powers, and the restoration of the kingdom to Israel again. These particular dates in ancient history are important because they are bound up with the fall and restoration of Israel.

How do these dates work out?

We have seen that from the destruction of Nineveh, and also from the overthrow of Jehoiakim, king of Judah, by Nebuchadnezzar, B.C. 606-605, SEVEN TIMES, or 2,520 Solar years lead to 1914-15 A.D.

In 598 B.C., Jerusalem witnessed a still more calamitous overthrow, when the throne of Jehoiakim, king of Judah, was overthrown, and a great company of captives were carried away to Babylon.

From this year B.C. 598, SEVEN TIMES Solar leads to the year A.D. 1923. History will reveal what may happen then.

In 587 B.C., Nebuchadnezzar captured Jerusalem, the Jewish capital, in the days of Zedekiah, and burnt the Temple. This was the final stage in the downfall of the Jews and their loss of independence. SEVEN TIMES Solar or 2,520 years leads to the future year, 1934. The deeply interesting question of the future will be whether between 1914 A.D. and 1934 the world will witness the setting aside of the Gentile powers of the world, and the restoration of the Jews again to their own land to be once again the Chosen People of God, who will fill the earth with the knowledge of the Lord, as the waters cover the sea.

We can only wait and see what may happen in these years. The Futurists pretend to tell us all that will happen on certain dates, but these men have made so many terrible blunders, that they have brought the study of prophecy into contempt. This is exactly what the Jesuits meant them to do, when they invented Futurism 330 years ago.

No man can interpret symbolic prophecy until the time arrives and the prophecy has been fulfilled.

State of the Christian Ministry at the Beginning of the Great War in 1914 A.D.

The Messianic prophecies of the Old Testament were not understood by the Jews or the world, when they were written; but as soon as they were fulfilled in Christ, then Christ and the Apostles interpreted them.

The generations living when the Old Testament prophecies were written did not understand them.

With these facts before us, how shallow is the modern Præterist argument that the Apocalypse was meant to be intelligible to the Christians of the First Century.

A.D. 1914. At the beginning of the war the attitude of the Christian ministry as a whole was that of meek submission to the German Higher Critics of the DESTRUCTIVE SCHOOL. What is the teaching of these critics? They are chiefly as follows:

"The German theologians pieced together the Higher Criticism of the Old Testament. In that jumble of absurdities first things are put last, and last things are put first. The most important part of the legislation of the people of Israel is asserted not to have been instituted until after the Babylonian exile, i.e., (about 400 B.C.) The Pentateuch, according to the Teutonic view, was composed, edited and manipulated during a period of four hundred years, by motley groups and series of writers of differing views and various tendencies. One writer composed one part, and one composed another, these parts were united by a different hand; and then another composed a further part, and this by yet another was united to the two that went before, and after this another portion was composed by yet another scribe, and afterwards was joined on to the other three. Matter was absorbed, interpolated, harmonized, smoothed over, coloured, edited, from various points of view, and with different, not to say opposing motives."

These critics utterly ignored the fact that Jesus Christ said emphatically:

"Had ye believed Moses ye would have believed Me, for Moses wrote of Me. But if ye believe not his writings how shall ye believe my words?" John v. 46, 47.

Adam, Noah, Abraham, Isaac, Moses, Jacob, Joseph, Daniel and others, were not real historical characters,

German Rationalism in the Pulpit.

but merely ethnic or tribal names. The book of Daniel was not written in Daniel's day, 600 to 530 B.C., but about 164 B.C. Revelation, prophecy and prediction, in both Old and New Testament, were scouted and explained away in various disguises as the "conception of the writer," etc. As Dr. Parker put it in his paper, on *The Inspiration of the Bible*, read before the National Free Church Council at Brighton, on March 10th, 1903, just after his death. "There was according to some, no Miraculous Conception, no Ministry of Miracles, no Resurrection of Christ. All is idealism, poetry, dream and hazy myth."

"The Christian Church once had a Heaven and a Hell, an immortal soul, a direct Revelation from Heaven, a book which is called The Word of God."

"Tom Paine is lauded as a man of progress and of advanced and modern thought. Still, we are told that Tom and his successors have given us 'back' the Bible, and that it is now more precious than ever. It is not for me to revile Tom Paine, but I take it upon myself to say that no Tom Paine, notwithstanding all his insight and foresight, ought to be in any Free Church pulpit; and if Tom Paine is there, we ought to eject and denounce him as a man who is making his living under false pretences."

And who were these German masters before whom our British and American scholars have so meekly bowed down, and accepted their conclusions without investigation or research?

"Their name was legion, for they were many. Like the microbes of some foul disease they swarmed over the pages of the Bible, and also over the pages of the writings of our English, Irish, Scottish and American theologians. There was De Wette and Ewald, and Gramberg and Stahelin, Bleek and Tuch, and Hupfeld and Hitzig, Schrader, Nöldeke, Dillmann, Knobel, Popper and Graf, Riehm, Kuenen (a Dutchman), Kayser, Duhm and Wellhausen, Strack, Holzinger, Gunkel, Oettli, Reuss and Cornill, König, Wildeboer, Baudissin and Budde, Eichhorn, Koppe, Doederlein, Rosenmüller, Stade, Guthe, Hackmann, Marti, etc.

Eschatology Avoided in the Pulpit To-day.

Such, with countless other Germans, formed the Teutonic swarm that settled on the Bible, and by these was the Higher Criticism of the Old Testament pieced together."*

ESCHATOLOGY, i.e., the doctrine of the last or final things, as Death, Judgment, the State after Death, the Future Kingdom of Christ, His Second Coming, Resurrection of the Dead, the Great White Throne and the Eternal Kingdom are almost entirely avoided in the pulpit to-day. Men's minds and hearts are starving for food and light on these great subjects, yet it would not be considered dignified and scholarly to preach upon them. So say the Germans, and so says the Devil. Yet ministers wonder why men have ceased to go to church. Ministers of this generation are out of touch with men's thoughts.

Why have Spurgeon's old sermons such a large sale nearly twenty years after his death? Because they are full of Last Things. Why was Moody so mighty? LAST THINGS!

Nietzsche's Teaching and Germany.**MEN WHO INSPIRED GERMAN AMBITIONS.**

From *Daily Mail Year Book*, 1915, pp. 40, 41.

1914, A.D. The chief aim of Professor Friedrich Nietzsche was to destroy the moral principles which Europe has followed for two thousand years. His fixed idea was a worship of power and violence, and a contempt for sympathy and humanity. He therefore attacked Christianity and the morality based upon it, and then brought forward the figure of the Super Man who was to practise the "new morality" of strength. The morality which he wished to supplant the Christian, was that of the Greeks and Romans, as he conceived it, but by no means correctly.

He describes it as "Master Morality," and that of Christians as "Slave Morality." In order to bolster up this contrast, he made an ethnological hypothesis—viz., that the tribe and the nation (especially in Europe)

* See *British Weekly*, January 13th, 1915.

German Teaching that Caused the War.

were made by strong and unscrupulous men dominating the peace-loving and the weak. With an eye to the traditions of yellow-haired Viking conquerors of Europe, he describes these primal state-builders as "splendid blonde animals."

"They ranged over the land, lusting for booty. . . . They were free from all restraints; in the innocence of their **wild-beast** conscience they returned as exultant monsters from a horrible train of murder, incendiarism, rapine, torture, with an arrogance and composure as if nothing but a student's freak had been perpetrated. . . . Such a race of conquerors and masters, with military organization, unscrupulously placing their terrible hands upon a population perhaps vastly superior in numbers . . . founded the State."

The State, being founded, necessarily consisted of two classes, the **Masters and the Slaves**. Then, after a time, what Nietzsche considered the great calamity took place. The slave-class overcame the masters by hypocritically preaching the virtues of humility, forbearance, patience, sympathy and so forth, and numbers told. The type of this revolution was the success of Christianity.

Now, Christian ideas, says Nietzsche, mean decadence. The first Christians were either women or slaves, and weakness and servility characterize European morality. Therefore, the Christian ideas of good and evil must be "transvaluated."

"What is good? All that elevates the sense of power, the will to power, and power itself. . . . What is bad? All that proceeds from weakness. . . . What is happiness? The feeling that power increases that resistance is being overcome." "I condemn Christianity," he cries, "To me it is the greatest of all imaginable corruptions, the one immortal shame and blemish upon the human race."

He wished to inspire mankind with this Will to Power, more vital in his eyes than the Will to Live. Endless epigrams or aphorisms (he always wrote in the "prophetic" style) illustrate the new morality, otherwise the im-moral, or un-moral, or super-moral code, in which "nothing is true; everything is permitted."

"The secret of a joyful life is to live dangerously." He wished to revive the "natural man"; to resurrect

German Teaching that Caused the War.

"instinct," which had been dead for 2,000 years. "Morality is a matter of taste." "Instinct alone is true wisdom." "'The great sagacity' is the instincts of the body; 'the little sagacity' is the mind." "All instincts aspire to tyrannies." Instead of the love of our neighbour he desired the "rejustification of the passions." "Life is appropriation, injury, conquest of the strange and the weak, severity, obtrusion of its own forms, and, putting it at mildest, exploitation."

Christianity was "an artful device for enabling inferior human beings to maintain themselves in the struggle for existence, invented by slaves against the strong." "Master-morality," on the other hand, "says Yea to life," it implies a healthy and dominant egoism, and favours the "ascending life." "The best," therefore, "shall rule, and by means of Force." This has often been attempted, for "morals are perpetually being transformed by successful crimes." But it must be done on a thorough system, if mankind is to be saved.

Nietzsche, of course, condemns theology because it gives a Divine sanction to the Moral Law. Germany should never have given up Odin for Christ.

This philosophy of brute instinct and brute force naturally praises war. "A good war hallows every cause." "War has done more great things in the world than the love of man." It is only the weak and useless who yearn for universal peace.

Towards the end Nietzsche concluded that men capable of carrying out his creed of the Will to Power did not exist. It was therefore necessary to produce them. His most famous book, "*Also Sprach Zarathustra*," which appeared in 1889, sketches the Super-Man. "I teach you the Super-Man. Man is a something that must be surpassed." His idea was not, as is generally supposed, a physically improved race; what he aimed at was development of instinct, will, and unscrupulousness. "Be hard."

Germany's New Religion of Power.

This "philosophical dynamitard" died in 1889, insane. His writings have deeply affected German ideas, assisting that transformation of moral principles, which is as certainly going on as is the cult of Napoleonism. The clergy preach "Zarathustra sermons," and Machtpolitik is taught in the schools. Germany has a new religion, the Religion of **Power**.

Bernard Shaw, the British advocate of the super-man cult, in a lecture to the Cambridge students, in 1912, asserted that the man who believed that Jesus Christ was the highest possible type of man was not fit to associate with.

Bernard Shaw's Super-Man cult are for ever talking of **The "Christ that is to be"!** It is Evolution run mad. A better being than Jesus Christ is to be evolved !

Other German Inspirers of War.

It is admitted that German writers have had much to do with provoking warlike desires in the nation. The following are among the authors who stimulated these ideas :

General Friedrich von Bernhardi's book, "*Germany and the Next War*," had undoubtedly a very great influence in German military circles. His book came out in 1911, and the English translation appeared in 1913. It received only a moderate amount of notice in the British Press, and that was mostly in a vein of amused contempt. The book was remarkable for its callous discussion of the plans by which Germany would conduct the "Next War." General von Bernhardi took for granted that the German troops would traverse Belgium in order to attack France. His view-point was that the destiny of Germany was to become the chief dominating Power in Europe, if not in the world. When the book was first published it received eulogies from the Kaiser and the Crown Prince. It had a wide circulation in Germany, and in its English form has passed through several editions.

Heinrich von Treitschke was the son of a Saxon general, and was born in 1834 at Dresden. He was stone deaf from childhood. For twenty years—from 1875 to 1895—he was a lecturer at the University of Berlin,

The War and the Failure of Christianity?

discoursing eloquently on the future destiny of Germany. He emphasized especially the need for Germany to acquire more colonies. He died in 1896.

On every hand we meet men who ask the question : "*What about the failure of Christianity after 1900 years' trial?*" We immediately reply by asking another question : "*What does Christianity teach that you claim has failed after 1900 years?*" Invariably they reply that "Christianity teaches and has taught that the world was to be converted and the Millennial Reign of Christ brought about by the preaching of the Gospel." When asked where the Bible teaches this doctrine, it is amusing to hear the references. It finally resolves itself into an admission, that some Minister or some Brotherhood speaker before the war, thought the world was progressing so rapidly, and we were becoming so enlightened in these days, that war between highly civilized nations was now a thing of the past. That is what superficial Bible students taught, but Christ taught the very opposite.

"Advanced thinkers," represented by such papers as the *Christian World* and *Christian Commonwealth* must bear a heavy responsibility for misleading vast numbers into the belief that Satan is not a personality, but only an old-fashioned conception of a Bible truth. The idea of a personal devil in these advanced ages,—before he began to show how he could inspire his German disciples in 1914-1916,—was laughed to scorn. The hellish deeds of Rome, in the Sixteenth and Seventeenth Centuries were attributed to "the spirit of that age," and not to a devil-inspired system. What about the "Spirit of the Age" and Germany's deeds ?

Why, these people even thought we were going to see Bernard Shaw's "SUPERMEN" in the near future, and some thought they would be evolved in Germany !

No, it is the false conception of the Kingdom of God and of the order of events and of the manner in which it is brought about, which has largely originated in Germany, which has misled men and failed.

The Mistakes of the Theological Professors.

Socialism, which is the devil's counterfeit of the Kingdom of God, and short cut to an earthly paradise, is largely responsible for this false conception.

Not that all scholars and ministers were equally blind. The editor of the *British Weekly*, who belongs to the Evangelical school, on July 4th, 1912, wrote in the course of a leading article on ARMAGEDDON, the following :

"The New Testament with one clear voice declares that there are working in us and round us Satanic forces ranged under a personal head. If that is so, we have to reckon among our antagonists not merely flesh and blood, but the principalities and powers of evil, over which there is no reason for supposing that any progress on the side of the good has any ameliorating effect. No advance in the blessings of civilization, however much they may tend to strengthen good, will alter this deadly, relentless hostility. It changes its form and voice, but it is itself the same, seeking our ruin and not our peace. This being so, our life is a life of battles, and there is much reason to believe that the battles will end in a struggle such as has never been known before with Anti-Christ and his hosts."

Now that agrees exactly with the teaching of Elliott, Birks, Barnes, Gordon, Candlish, Dawson and other Old School scholars. But this editor is only one against ten thousand other modern ministers who taught that this idea was out of date, and that the world was to grow better and better until the Millennial Age should be ushered in.

Here is what Prof. Anderson Scott, D.D., wrote in the *Century Bible*, at the beginning of the Twentieth Century.

The Century Bible.*The Book of Revelation.*

Edited by REV. C. ANDERSON SCOTT, M.A., (Camb.)

INTRODUCTION.

p. 10. The "historical" interpretation proceeds on the principle that the prophecy covers the whole history of Church and of the world in its antagonism to the Church from the time of its writing down to the end of the world.

p. 31. For the apocalyptic there is no longer any hope of progress by development; he announces, and insists, on a crisis, a catastrophe, as the absolutely necessary introduction to a new era."

The Professor then goes on to speak of the mistakes made by interpreters in the past, and advances this as a reason for repudiating the Reformers' teaching.

The Brotherhood Movement and Pulpit Polities.

Quite true. Professor Anderson Scott, when he wrote those words never believed we should see not merely a "catastrophe," but the *cataclysm* of August, 1914. Nor did any other Professor who had been taught on German theological lines.

The British Cabinet even did not believe it. But the Apocalyptic believed the storm was coming. Who is right now? Who is wrong? The teaching of Dr. Anderson Scott's views on the Apocalypse, and all that goes with it, has given to the Presbyterian Church the Dr. Orchard type of young ministers, with all their fantastic ideas about the Kingdom of God and the upward progress of the race. Dr. Anderson Scott is only a type, and represents the teaching of most of our Theological Professors to-day. What about repudiating these Professors now and accepting the Reformers' School again?

Thousands of Brotherhood speakers and ministers taught the same unscriptural doctrine. It is a question whether the Brotherhood Movement has not done far more harm than good, because so many really ignorant and superficial Bible students were placed on platforms to address large audiences of men on subjects that they were utterly incapable of handling. Some addresses delivered at these meetings were enough to make angels weep with shame. Whitfield's old church, under the late Rev. Sylvester Horne, was one of the worst of sinners in this respect. They preached politics, instead of Christianity.

Our Lord Jesus Christ teaches clearly that He is going to reign in Righteousness over the whole earth ULTIMATELY; but He emphatically teaches in Matt. xxiv. 14, 21-44; Luke xxi. 25-36, that it will be only after man has proved again that left to his own wisdom, he will once more repeat the history of the past, by bringing this world into a state of chaos, wreck, ruin and awful trouble, which will only be ended by the Coming of Christ to take the government of the world into His own hands.

The Christian Ministry has forgotten all about Matt. xxiv. and Luke xxi. Very, very few, ever read them or

The Bavarians and the German Atrocities.

even mention them ; yet there they stand, blocking the way to the Millennium, like the Alpine peaks block the way between Switzerland and Italy.

Roman Catholics and English High Churchmen are fond of blaming Protestantism for Germany's awful deeds. They conveniently forget that 23,000,000 of Germany's population are Roman Catholics, and that the Roman Catholic Bavarians are charged, again and again, in the Official Reports, with the most revolting crimes. Prince Rupert of Bavaria was the commander who ordered all British prisoners to be shot ! That is what Romanism did in 1915-16 ! Who, then, is to get the honour for producing the magnificent British people ? Only one in eight of the British nation is Roman Catholic. Have the priests of Rome, with their Mass Book, or the Protestant Ministry with an open Bible, made Britain what she is ?

In the United States those revolting murders committed from time to time by Germans are almost invariably committed by Bavarian Roman Catholics.

Roman Catholic scholars and High Churchmen know right well that the vast majority of Germans are rank atheists and despise the Bible and Christianity, and are no more followers of the teaching of Luther than are the Bavarians. The real Lutherans, who, like the British, did not want this war, are the real Protestants of Germany. Germany as a whole has not followed Luther, but the Higher Critics and Nietzsche. As for our position in the prophetic Divine Programme revealed in the Book of Revelation, my personal views are that we are seeing the *partial*, if not complete fulfilment of Rev. xvi. 12, in the drying up of the Turkish Empire, and also the beginning of the fulfilment of xvi. 13-21. (We must wait till the war is over to see whether this is the final fulfilment, or only a STAGE in it.*

*The Futurists have the future all mapped out like a railway time table, and some of them have even named the kingdoms with their new names, but Futurism was first invented by Ribera, a Jesuit, in A.D. 1585, for the purpose of confusing the Reformers and their teaching. It is all imagination and dogmatic assertion. Strange, some Paternoster Row booksellers are selling Ribera's teaching as Protestant Scriptural teaching.

Pagan Christs before Christ.

All we do know is, God's purposes cannot be frustrated. Present signs seem to indicate that God has brought to naught the German plans to destroy our Navy, our Army and our cities. A hundred German plans have gone wrong for one that has been accomplished. People forget this aspect.

1914. The author travels all over Britain, and has been absolutely astounded at the number of thinking men of the intelligent middle classes who positively believe with all their hearts that Christianity has been borrowed from Pagan and Eastern religions. They really believe that there were Pagan Christs professedly born of a Virgin, who taught most of the doctrines, and professed to have performed the same miracles as our Lord Jesus Christ. The Rationalist Press, or Society, has published a work, "*The Churches and Modern Thought*," which has had a wide circulation, and J. M. Robertson, the notorious agnostic, another, entitled "*Pagan Christs*," in which these statements are made and supported by copious references in Eastern sacred books. The man in the street, who, of course, has no means of verifying these references, takes it for granted that with such a wealth of references these things really must be so. In A.D. 1908 the North London Christian Evidence Society consulted Rev. Dr. St. Clair Tisdall, the well-known Orientalist, concerning these references. Dr. Tisdall spent fourteen years in India and Persia, and has studied comparative religions for thirty-five years.

Dr. Tisdall consulted the actual Persian, Indian and other Eastern writings in the original tongues, and found most so-called parallels between Christian and

Beware of the people who have a future anti-Christ and his ten kingdoms and their history all mapped out. This teaching is Jesuit from beginning to end, and originated in Salamanca at the Jesuit College in 1585 A.D. The Catholic "Truth" Society claimed this in 1912. Elliott and Guinness also both trace Futurism to Ribera, the Spanish Jesuit.

Of course the Papal Anti-Christ's final struggle with the Church of Christ is still future and may develop out of this war, but this is a vastly different teaching to that of Ribera, the Brethren and the Futurists generally.

An Orientalist's Challenge to an Atheist.

Pagan religions do not exist, and those which do exist are not of vital importance. Others crept into the Pagan religions about the Twelfth Century after Christ!

The Christian Evidence League tried in vain to arrange a debate between J. M. Robertson and Rev. Dr. St. Clair Tisdall.

J. M. Robertson replied at first with great bluster that he would be delighted to meet Dr. Tisdall, and would soon demolish his whole temple. When Dr. Tisdall suggested that they take "Mithra" or any other of his "Pagan Christs," and sift and test the evidence, he declined. He finally declined to debate, on the ground that his Parliamentary duties would not permit of his accepting the challenge!

Dr. Tisdall informs the author that he is at liberty to state that he is prepared to meet Mr. Robertson in debate and take up any one of his so-called "Pagan Christs" and test his references and translate the originals into English with a competent Sanskrit scholar as referee.

Dr. Tisdall, in reply to an enquiry by the author, states:

"I may say that although I have sought most carefully for anything like an authentic record of the Virgin birth of a "Pagan Christ" I have never found anything of the sort, whether in Persian, or Indian, in Egyptian, Assyrian or classical literature, or indeed anywhere else."

The author sent these facts to the editor of his own denominational monthly paper. The letter was returned on the ground that it might cause a great deal of discussion! How little ministerial editors know of what men are thinking and talking about! This at least is what we laymen think; what ministerial brethren may think is another question

**Roman Catholics on the Press during the War.**

1915 A.D. It is part of the active policy of Rome to colour all newspaper reports so that they advertise the Papal Church in the most favourable light. It is said that seventy per cent. of our British newspaper reporters are either Irish Roman Catholics or High Churchmen.

Modern Fictitious Romish Miracles.

The *Daily Mail* special correspondent in France in 1914-15, was trained by the Jesuits at Stoneyhurst. The *Daily Chronicle* correspondent was also a Roman Catholic. Whilst they were in France our British papers were flooded with pictures of churches in ruins, but in which the image of the Virgin, or of the Saviour on the Cross had escaped. Again nearly every day pictures were shown of priests or nuns performing some wonderful deed. When these men were sent to other fields this class of picture suddenly ceased to flood our newspapers. One London illustrated paper, "*The Sketch*," seemed to take a sort of perverse delight in showing churches in ruins in which the Virgin, altar and figure on the Cross lay smashed up the same as the other wreckage. This of course spoilt the miracle!

The London *Evening News*, which seems to be entirely in the hands of either High Churchmen, or Roman Catholics, was responsible for starting the tale about the *Vision of the Angels at Mons*. This was circulated by a High Churchman, who wrapped the whole story up in Popery, and some superficial people even believed it. One soldier swore before a magistrate at Birkenhead that he saw the vision. The Mayor wrote to his commanding officer and found he never was at Mons, but was in England at the time of the retreat. The Romanism in the story soon killed it. The idea, was to teach the Romish doctrine of Prayer to the Saints. The British soldiers cried to St. George and the Angels of Mons was the answer, so the legend told us!

The Church of Rome is fighting hard under the disguise of the High Church, to revive the false doctrine of Prayers to the Saints.

***The Christian Sanction of War.**

As to the question of the lawfulness of Britain and other Allies going to war against an enemy of civilization, inspired by such ideals and teaching, though some good Christian minds are troubled by the question, the answer seems clear and simple. War is justifiable,

*The gist of the following remarks is taken from an address at the Service of Intercession for the King's Naval and Military Forces, held in Canterbury Cathedral on August 9th, 1914, by Dean Wace.

The Christian Sanction of War.

for the same reason that it is lawful for the State to put men to death for great crimes, like murder and treason. The conscience of mankind at large, the conscience of nominally Christian States at large, has uniformly wielded the Sword of Justice in avenging and averting, by the punishment of death, such crimes of violence and treachery as destroy the very frame of Society. That use of the Sword of Justice, moreover, has the express support of Revelation, for St. Paul has declared that the ruler, "beareth not the Sword in vain; for he is the minister of God, an avenger to execute wrath upon him that doeth evil."

But if it is lawful for the State to use the Sword of Justice against *individuals*, it must be equally lawful to use it against a COMMUNITY OF INDIVIDUALS—in other words, AGAINST A SOCIETY, OR A NATION, like Germany, Austria or Turkey, who are unjustly destroying or threatening the lives and the peace of other societies or nations. Germany, Austria and Turkey are the criminals who are preying on other civilized nations. The Allies constitute the Court of Justice for civilization, and are executing the community of criminals for the sake of civilization. The use of the sword—which is an elementary name for war—has been shown by thousands of years of experience to be, in the last resort, the only effectual means of punishing and preventing unjust violence. It is vain to argue what might be possible or desirable if man were an uncorrupt creature. He is, as a matter of fact, a sinful creature; and, as St. Paul plainly says, it is God Himself who has put the sword into the hands of human authority, to punish, and to restrain, the effects of that sinfulness.

Neither John the Baptist nor Christ commanded soldiers to leave the Roman Army. They taught them to "render unto Cæsar the things that are Cæsar's."

Thus the mere fact of our resort as a nation to the sword need not of itself burden our consciences. But if this account of its awful purpose be true, one indispensable condition for its use is obviously requisite.

The Continental and High Church Sabbath.

If the purpose of the sword is to punish injustice, then we must take care that it is used for that solemn purpose only. It was not given to men to enable them to gratify their ambition or pride, or to enlarge their kingdoms at their pleasure, or for any selfish purpose whatever. **He who draws the sword of war for any purpose but that of upholding justice and judgment on the earth, is committing the crime of murder on the vastest scale, and renders himself justly liable to the stern use of that sword against himself.** If, therefore, we are to come before God with a clear conscience at this time, we must be able to say, from our hearts, that we have not drawn the sword from any selfish motive, or under the influence of any violent passion, but that we have drawn it simply and solely in the discharge of our bounden duty, and in fulfilment of just promises and engagements to our neighbours.

The Christian Pacifists go wildly astray at this point and think it the duty of Britain to not resist, but trust the Lord for deliverance. If every man in the British Empire was a Christian then Britain would be a Christian nation, and could expect God to protect her by Divine Power. God delivers His own children when they trust and obey Him, but He emphatically teaches that His promises are to His own children, and that the world of the ungodly have no right to expect His interference on their behalf until they first receive Christ and become sons of God. God does, however, deliver nations for the sake of His own people in the nation, as in the days of the Armada. He was willing to spare Sodom if ten righteous could be found. Before the war only twenty people out of every hundred in England, Wales and Scotland ever went near a church to worship God on His holy day. It is doubtful if more than one quarter of those who do go to church are real regenerated men and women. The nation for years before the war had forsaken the Sabbath and the House of God, and spent the day in rioting and pleasure. With the advent of the railway and steamboat excursions, and in the Twentieth Century the motor car, the nation forgot all about God. Newspaper articles by men

The Approaching End of the Age.

who knew nothing about Divine Truth sneered at the old Puritan Sabbath and recommend a Continental and High Church type, where men could go to church in the morning and perform a duty, and in the afternoon and evening have a good time. The Bible and Christ's example are very clear about how we should spend the sabbath. So what is the use of us talking of our national righteousness. In fact we now write history without God. Speak to men before the war about God and they would exclaim : "God ! who is He ? "

We have heard much about Britain's righteous cause in this great war, and we have allowed this aspect to gloss over our national unrighteousness and utter neglect of God's claims upon us, for which this national trouble may be a just chastisement.

Alison, the great historian, when speaking of the great Revolutionary and Napoleonic wars of a hundred years ago, said :

" It was evident that a drama had opened in which mightier agencies than those of man were operating. The talent developed was too great, the wickedness too appalling to be explained on the usual principles of human nature. It seemed rather as if some higher powers had been engaged in a strife in which *man was the visible instrument*, as if the demons of hell had been let loose to scourge mankind. . . . The fancy of antiquity would have peopled the scene with hostile deities, supporting unseen the contests of armies ; the severer genius of Christianity beheld in it the visible interposition of Almighty power, to punish the sins of a corrupted world " (Alison, vol. i, pp. 6, 7).

The terrible wars and unrest all over the world at present seems to indicate that a mighty *Spirit* is behind it all, and that we may not have long to wait for the complete fulfilment of Rev. xvi. 12-21.

Since Alison wrote those words nearly a hundred years ago we of the Historical School believe that verses 12, 13 and 14 of Rev., chapter xvi., have since been fulfilled or are now being fulfilled, and that the world may even now be entering upon the fulfilment of verses 15-19.

Of course, we must not make the mistake that so many in the past have made, i.e., of magnifying the importance of passing events.

There have been wars, revolutions, massacres, the rise and fall of Empires, etc., again and again all down

Trouble in the Atmosphere of the World.

the ages, but their sphere was limited to a part only of the world. But never has there been a time of such *world-wide* bloodshed and unrest, as we are witnessing to-day. From the Chinese Empire of the Far East to the Pacific Coast of North America we can hear the rumblings of the coming storm. Here are the verses we believe apply to our own times—Rev. xvi. 15 to 18.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

17. And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, "It is done."

18. And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Sir Edward Grey's Remarkable Statement in the British Parliament, in November, 1911.

In the British House of Commons on Nov. 27th, 1911, Sir Edward Grey, the Foreign Secretary, made the following remarkable statement, which would almost seem like a comment on Revelation xvi. :

" At this moment it is as if *in the atmosphere* of the world there was some mischievous influence at work. We have been passing this year through a period of great excitement. It is so still. Some countries are in revolution ; others are at war. Really it is as if the world were indulging in a fit of political alcoholism."

Optimists and pessimists both have their theories and outlook on the future of this world. Past experience has demonstrated that neither class is infallible, or even a safe guide. The one class has been mistaken as frequently as the other. The reason is, that neither can see beyond the circumstances which are operant in their own day. **In the sure word of prophecy we have an unerring guide to the future.** The Lord Jesus Christ reproved the disciples, after His resurrection, for being "fools, and slow of heart to believe all that the prophets had spoken" concerning Himself. No doubt when He comes again He will reprove the generation

What the Bible Says about the Future.

then living for a like slowness of heart to believe all that He and the prophets and Apostles have written. Our Scholars and Professors do not believe in or teach prophecy since the days of German theological ascendancy.

In conclusion, let the words of our Lord, and of Daniel, and of the Apostles, speak for themselves.

What Daniel Foretells About the Last Days.

Dan. xi. 40 to xii. 1—10.

Dan. xi. 40. And at the time of the end shall the king of the south push at him : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over.*

41. He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians shall be at his steps.

44. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him.

Dan. xii. 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people [the Jews] shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

*Some expositors think the King of the South may be Britain, which reigns in Egypt, Africa, India, Australia, and in other lands south of the Equator. The King of the North may be Russia and her allies. The present great war in 1914-16 may be only a stage in the closing of the **Times of the Gentiles**. Wars with different grouping of Allies may be possible in a few years hence.

The Great Age of Inventions Foretold.

3. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.

THE AGE OF INCREASED KNOWLEDGE.

4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased.

The first fifty years of the Nineteenth Century (1800-1850 A.D.) marked more progress than the previous 5000 in art, science, invention and discovery ; the next twenty-five (1850-1875 A.D.) more than the previous fifty, and the next ten (1875-1885 A.D.) more than the previous twenty-five.—*Gladstone*. Since 1885 A.D. another twenty-five years have passed away, and really it seems as if the last twenty-five have eclipsed all the past last hundred, and still the pace increases. Let us look back and see what we have gained since 1800, when the old order of things of the past 5000 years passed away.

In 1807 came the Steamboat.	1863. Ironclad Battle-ships.
1803-1829 the Locomotive or "iron horse."	1866. The Atlantic Cable.
1838. Photography.	1876. The Telephone.
1844. The Electric Telegraph.	1895. The X Rays.
1846. Anæsthetics, Chloroform,	1896. Wireless Telegraphy.
etc.	1900. The Submarine.
1850. Iron Ships.	1907. The Aeroplane.
1858. The Electric Light.	
1875-1916. Modern Machine Shops and Engineering develops in thousands of ways undreamed of by our fathers.	
Automatic machines are almost human in their subtle intricacy and accuracy.	

Besides the above we must mention the tremendous advance in knowledge in connection with Surgery, Medicine, Chemistry and a hundred other sciences. Truly knowledge has increased in our days as never during the whole world's history.

5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ?

7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a Time, Times and a Half : and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not : then said I, O my Lord, what shall be the end of these things ?

9. And He said, Go thy way, Daniel : for the words are closed up and sealed till the Time of the End.

The Tares and the Angel Reapers.

10. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

What our Lord Foretells about the Wicked at the End.

Our Lord certainly does not teach that things during this Age are going to gradually grow better and better, until we reach an ideal state—until everybody owns Him as Lord and Master. Our Twentieth Century advanced thinkers, until the war broke out in 1914 A.D., were sure the old school were wrong. They were sure the world was growing more Christlike, and that no time of great trouble was ahead. This doctrine came out of their own heads, and not from the Bible. Christ teaches that at the end the wicked will be severed from the just by the angel reapers. If all are to be converted before Christ comes again, there will be no wicked to sever. Note carefully what He does say. He also tells us that the gospel has to be preached in all the world *for a witness*, unto all nations. **[He does not say they are to be converted.]** They are *to hear* the gospel. It is estimated that within the next twenty years the gospel will have been preached in all the world *for a witness* unto all nations.

The interpolated headings in the following Scriptures are the author's.

CHRIST TEACHES THERE WILL BE GOOD AND BAD TO THE END: NO UNIVERSAL RIGHTEOUSNESS.

Matt. XIII. 36-43.

XIII. 36. Then Jesus sent the multitudes away, and went into the house : and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of Man;

38. The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ;

39. The enemy that sowed them is the Devil ; the harvest is the end of the Age ; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire : so shall it be in the end of this age.

Abounding False Prophets Before the End.* 207*The Wicked Gathered out of Christ's Kingdom.**

41. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity ;

42. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

THE GOSPEL TO BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS.

Matt. xxiv. 14, 21-44.

XXIV. 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.

It must not be forgotten that many lands in the course of this Age have had the gospel preached to them *as a witness* which are not Christian lands to-day, and in fact some are pagan, as in Africa.

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh* be saved ; but for the elect's sake those days shall be shortened.

No flesh be saved.* Note that this does not refer to the saving of souls, but "*no flesh.*" Apparently this refers to a time of trouble when the slaughter will be so terrible that if God did not shorten the days for His own people's sake there would be no flesh left, men would kill each other till men would be exterminated. Those who live to see that terrible time will understand these terrible words. **No flesh be saved !

23. Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they should deceive the very elect.

25. Behold, I have told you before.

26. ¶Wherefore if they shall say unto you, Behold, He is in the desert ; go not forth : behold, He is in the secret chambers ; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of Man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

A TIME OF GREAT TROUBLE AHEAD.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

The Coming of Christ on the Clouds of Heaven.

30. And then shall appear the sign of the Son of Man in heaven: and then shall all the Tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

31. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, this generation shall not pass till these things be fulfilled.*

35. Heaven and earth shall pass away, but My words shall not pass away.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

37. But as the days of Noe were, so shall also the coming of the Son of Man be.

THE WORLD SURPRISED WHEN CHRIST COMES.

38. For as in the days that were before the flood they were eating and drinking, **marrying and giving in marriage**, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40. Then shall two be in the field; the one shall be taken and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.†

42. Watch therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

*This passage has caused great confusion to many Bible students, because they have thought the expression "this generation" referred to the generation to which Christ was speaking. The context clearly shows that Christ meant the generation which will be living on the earth when the signs He speaks of begin to come to pass. Are we the generation? Are we witnessing the beginning of the signs? In verse 33 our Lord teaches us that we will know by the signs when the time is near, but in verse 36 he warns us that no one can know the day and hour. This is clear, yet many men think it a mark of great wisdom to ignore all signs.

† Some morning the world will wake up and find these verses have been fulfilled. Some morning there will be no Christian left in the world.

The Judgment of the Nations at the Beginning of Christ's Millennial Kingdom on Earth.

Matt. XXV. 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them;

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

CHRISTIANS TAKEN, EMPTY PROFESSORS LEFT.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

This chapter clearly teaches that when Christ comes for His Church that only those who have been regenerated by His Spirit will be taken. Empty professors who only wear the garments of Christian profession, will be left behind. In this chapter, vers. 11, 12, we see these empty professors calling from the earth to be let in to the Bridal feast, at the Marriage of the Lamb, but the Master answers that the door is shut.

This seems to teach that those who have not received Christ before He comes, will have no chance after. Their day of grace will then have passed, although the world will go on under new conditions. In Luke xvii. 34-36 Christ tells us that "in the night shall two be in one bed, one shall be taken and the other shall be left." The Christian taken but the ungodly left. But the subject is too vast to discuss in this book.

MATT. XXV. 31-46.

XXV. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

The Times of Trouble Before the Second Advent.

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink. I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire [prepared for the devil] and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Let it be noted that this judgment is a judgment of the living nations who have illtreated and persecuted God's people in the time of terrible trouble immediately preceding the Second Advent.

No doubt when the world has its eyes opened to the true nature and hypocrisy of the great Papal Church in Europe, toleration will turn to fury, and true Christians and Christian organizations and institutions will probably suffer terribly for the crimes of another—the counterfeiter of the true, i.e., the Church of Rome.

The Signs Christ Warns us to Watch for.

The outside world takes the Church of Rome for a real Christian Church, and cannot reconcile the silence of the Pope in the face of the Belgian and French atrocities by Germany, with the teachings of Christ. Imagine Christ being silent at such a time. This is an example of Papal Christianity! The world thinks all Christian Churches are alike, and some ministers teach this too. The Papal Church's hypocrisy is going to endanger the whole true Church of Christ. When the storm of rage bursts, as it may in the troubles of the future, God only knows what it is going to cost the Church of Christ. We seem to have a hint in the foregoing verses. The present generation of Christians may yet be hungry, sick, naked and in prison if present toleration turns to rage. The innocent will suffer with the guilty. Even now, men point to the crimes of the Papal Church and attribute them to Christianity.

A TIME OF GREAT TROUBLE AMONGST THE NATIONS.

Luke xxi. 25—36.

Luke XXI. 25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; *

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of Man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. And he spake to them a parable; Behold the fig tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32. Verily I say unto you This generation shall not pass away till all be fulfilled

33. Heaven and earth shall pass away: but My words shall not pass away.

*Possibly this prefigures storms at sea of unprecedented fury. Possibly it may refer to times of great danger, travelling at sea, from submarines and other means of inhuman warfare, which may grow worse and worse as the end approaches.

The Future: The Destruction of Papal Europe.

34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

There yet remains the utter and awful overthrow and destruction of the whole Papal system as foretold in Chapter xviii. of the Revelation. The extent to which the countries themselves, in which the Church of Rome is established and settled will be involved and suffer, when this very terrible prophecy is fulfilled, is impossible to conjecture. In Dan. vii., which is an earlier revelation on the same subject, we read these solemn and significant words concerning the body or territory over which Papal Rome has held sway in Europe—"I beheld even till the Beast was slain, and his body destroyed and given to the burning flame." See Map, page 18, Part I., showing the body or territory of the Roman or Fourth Beast, as distinct from the territory of Greece, Medo-Persia and Babylon.

Commercial Countries Heavily Involved.

This terrible prophecy in Revelation xviii. specifically mentions that countries renowned for their shipping, commerce, manufactories, music and art, will be heavily involved. Note the following verses in Rev. xviii. :—

Western Europe is the birthplace and home of modern music, and of the modern arts and applied sciences in a sense that none of the outlying countries are. All these arts and applied sciences are mentioned in Rev. xviii. When Babylon the Great falls all these are to come to an end in these lands. The sounds of music shall never be heard in them again. Artisans and mechanics shall never more work there; lights shall never shine there again, nor the voice of human rejoicing be heard in them. Read Chapter xviii., dear reader, and see for yourself.

* Some commentators think that in verse 36 Christ teaches that those who really watch and are ready when He comes, will be removed from the scene before these terrible judgments fall upon the world. Verse 35 teaches that it is to come as a snare upon the world, i.e., shall take them completely by surprise.

The Fall and Burning of Papal Europe.

Rev. xviii.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow and shall see no sorrow.

SUDDENNESS OF EUROPE'S DESTRUCTION.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come.

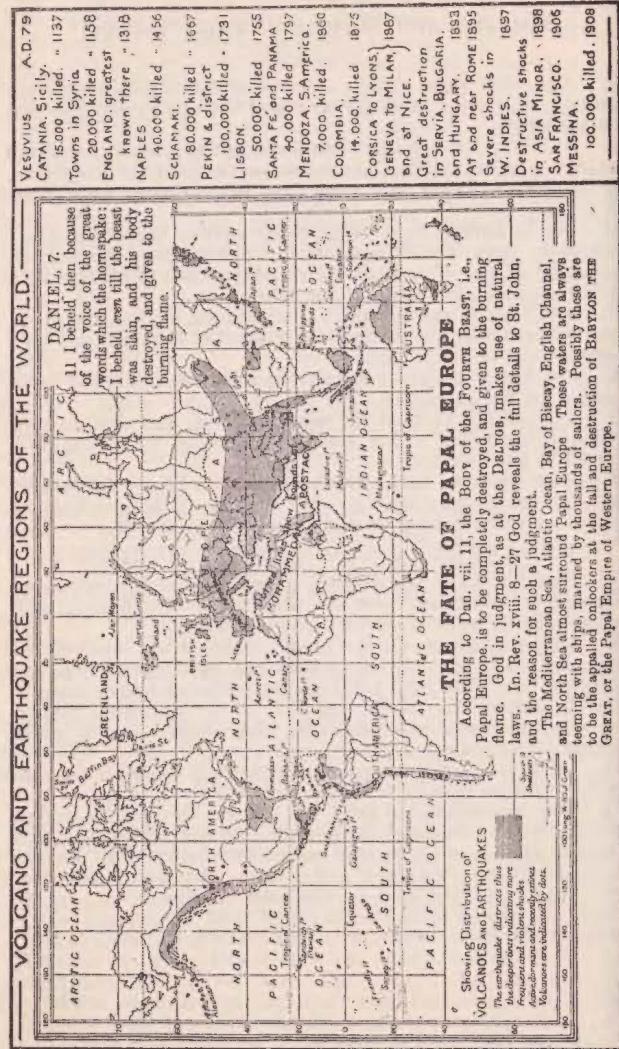
11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.



The Fall and Burning of Papal Europe.

16. And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off *

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city ?

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatever craft he be shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee.

23. And the light of a candle shall shine no more at all in thee : and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The prophecy states in verse 8 that this tremendous overthrow will be sudden and unexpected. “In one day, death and mourning and famine ; and she shall be utterly burned with fire.”

The Actual Agency of Destruction.

The actual agencies, which will be employed by the Almighty in sweeping this mighty and soul-destroying apostacy from the earth, will only be known when the great cataclysm bursts upon the world. It may be by means of the angry passions of men, in the fury of some great Continental revolutionary outbreak, as in the great

*The Mediterranean Sea, Atlantic Ocean, Bay of Biscay English Channel and North Sea, almost surround Papal Europe. These waters are always teeming with ships, manned by thousands of sailors. Possibly these are to be the appalled onlookers at the fall of “Great Babylon.” See Map, Part I, p. 49.

The Binding of Satan for a Thousand Years.
 French Revolution, or it may be by some great outburst of the imprisoned forces of Nature. It is idle to speculate ; time will interpret the prophecy unerringly if we watch and wait. Some commentators suspect, and there seems to be good reason to think that they may be correct in their surmises, that the fate of Pompeii and Messina may yet be the fate of Papal Europe. See Dan. vii. 11. Such a terrible judgment appals the mind. Men exaggerate, but God never does. There are the accounts in Daniel vii. and in Revelation xviii., let the reader consider them for himself with the map of Europe before him, and judge for himself. See Map, Volcanic Regions of the World, p. 214.* See Dan. vii. 11. Rev. xviii. 8-24.

What St. John saw at the End of the Divine Programme : A World Without a Tempter.

Rev. xx.,xxi. 1—4.

THE MILLENNIUM, THE REIGN OF CHRIST.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea.

* The Map of the Volcanic and Earthquake Regions is from Thornton's *Elementary Physiography*. Longmans.

The Judgment of the Wicked Dead.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

THE GREAT WHITE THRONE.

11. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. 1. And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.

May the Lord keep us faithful should the time of testing and trial come in our day. Amen

The Interpretation of the Book of Revelation.

The principle upon which the symbolic prophecies in the Book of Revelation have been interpreted in this work, is the sound and practical one followed by the late Rev. E. B. Elliott, M.A., Fellow of Trinity College, Cambridge, in his standard work *The Hora Apocalypticæ*, in four volumes. Elliott spent twenty years studying the subject, comparing the symbols and

Rev. C. H. Spurgeon and Prof. Candlish on Prophecy. emblems of the Church of Rome, the Mohammedan Powers, and the nations of Europe, with those employed in the Books of Daniel and Revelation, and also in comparing the literary expressions of their historians with the figures and symbols employed in these books.

Mr. Spurgeon, in his list of choice books for young ministers, recommends Elliott's work as "*The standard work on the Apocalypse.*"

The late Rev. Dr. Robt. S. Candlish, Principal of New College, Edinburgh, who was a scholar of the first rank, and had a wide acquaintance with theological literature, in a lecture on "*The Pope the Antichrist of Scripture,*" spoke of Elliott as "*among the most learned, profound, and able expositors any of the books of Scripture have ever had.*"

These are the opinions of two of our greatest Christian leaders of the value of Elliott's works, and his interpretation agrees in the main points with that of the great outstanding leaders ever since the Reformation.

Of course, when these prophecies are applied to the Church of Rome, they give offence. When a detective confronts a criminal with his own portrait, he naturally will indignantly deny that he is the man, but his indignant denial will not alter the fact that he is the man wanted.

It was because of this striking resemblance, that the Jesuit interpreters invented the *Futurist* and the *Præterist* interpretations in A.D. 1585 and 1603, with the object of turning the edge of these great truths away from the Church of Rome, and thus stifle the Reformation. See 1585 and 1603 A.D. in the Calendar for an outline of the Jesuit interpretations.

To-day our Theological Professors, in Germany, Britain and America, proclaim the Jesuit Alcasar's *Præterist* interpretation, whilst the *Futurist* interpretation is powerfully propagated, chiefly by the Brethren.

Rome Setting the World on Fire in A.D. 1914

All the Chronological Tables of the events leading up to the great European War of 1914, including that

published by the British Government, begin four days late. They all begin with the Assassination of the Archduke Ferdinand of Austria at Serajevo, on June 28th, 1914. Not one table informs us why the Archduke was shot. Not one mentions what happened at the Vatican on June 24th, four days before the Archduke was assassinated by the enraged Servians. It is at this point that the hand of Rome comes in, as the arch-criminal who lit the match and started the European Conflagration.

Of course there were wheels within wheels which had been working ever since 1870 to bring Britain and Germany to war, so that they might mutually weaken each other in the interests of the Vatican. The Servian tragedy was only the final match which lit a long train long and skilfully laid by Rome and the German Emperor. See Manning's words in 1874.

June 24th, 1914. Concordat between Pope and Servia signed at the Vatican. This united the State of Servia with the Church of Rome and aroused the resentment of the Servian people and led to the assassination of the Austrian heir to the throne.*

June 28th, 1914. The Archduke Francis Ferdinand, heir to the Throne of Austria-Hungary, assassinated in Serajevo, Bosnia, by a Serb Student.

July 28, 1914. Austria declares war on Servia.
August 1, 1914. Germany declares war on Russia.
August 3, 1914. Germany declares war on France.
August 4, 1914. Germany declares war on Belgium.
August 4, 1914. Britain declares war on Germany.
August 6, 1914. Austria declares war on Russia.
August 10, 1914. France declares war on Austria.
August 13, 1914. Britain declares war on Austria.
All this fire kindled by the Servian Concordat.

The Archduke Francis Ferdinand, heir to the Throne of Austria-Hungary, began to dream dreams of a Slavic union of the Balkan States, under the rule of himself, when the aged Emperor of Austria should have passed away.

* The Concordat comprises Twenty-two Articles, which have been reprinted, and may be purchased from the Protestant Truth Society at one penny each.

Servians Feared the Fate of Bosnia and Herzegovina.

This programme, of course, included the absorption of Servia and its incorporation with Austria; and aroused all the resentment and opposition of the former. The Servians were still sore over the Austrian capture of Bosnia and Herzegovina in 1908; and, as the plans of the Archduke developed, their fear and hatred turned upon the heir to the Austrian throne.

First among the allies of Francis Ferdinand was the Pope and Church of Rome. The Servians are overwhelmingly Greek Catholic in their Church affiliation—a connection which allied them more or less with Russia and drew them away from Roman Catholic Austria. To remove that hostile condition the effort to introduce Romanism into Servia was made, which culminated in the Concordat. There were evidently Servian traitors who winked at or connived at the scheme, and helped perfect it, in the hope of personal gain. On June 24th, 1914, the Concordat was signed at the Vatican by the Papal Secretary of State and by M. Vesnitch, a Servian ambassador.

The infamous document aroused all the patriotic jealousy of the Servian people. They felt that they had been betrayed by their own Government and that the whole transaction was part of a scheme to bring Servia under the heel of Roman Catholic Austria.

On June 28th, 1914, four days after the signing of the Concordat, he fell at the hands of an assassin—the victim of his own ambition and the just resentment of a threatened people. Here, therefore, we see the hand of Rome fomenting this great war.

Here, therefore, we have the Great War Cardinal Manning said was coming on Europe for the purpose of restoring the Pope's Temporal Power. See 1874 in this Calendar.

On Mon., Aug. 3, 1914, two days before we in Britain knew there was to be war, 400 Jesuits left Hastings for the Continent. We in Britain read of the declaration of war on Wed. morning, Aug. 5. How did they know beforehand? See *Daily Mail*, August 4th, 1914, also *Daily Chronicle*.

The Pope has never condemned the German atrocities

Rome's Influence at the British Foreign Office.

in Belgium, although Belgium is a Roman Catholic country, and Germany nominally a Protestant country. Why has he never condemned this so-called Protestant country? Because the Emperor of Germany was in league with the Jesuits to bring about the downfall of Britain. The British Government claimed that because of the intrigues of the Austrian and German Jesuits at the Vatican, they were compelled to send Sir Henry Howard to the Papal Court as British Envoy, to checkmate their evil designs. This statement was made by the Foreign Secretary on the floor of the House of Commons.

Sir Edward Grey's late Private Secretary, Sir William George Tyrrell, was a Roman Catholic, and when he resigned in 1915, another Roman Catholic, the Hon. James Eric Drummond, was appointed in his place. He is brother-in-law of the Duke of Norfolk.

Sir Edward Grey's Assistant Private Secretary, Mr. Cecil F. J. Dormer, is also a Roman Catholic.

Think of it, that all Britain's State Secrets at the Foreign Office pass through the hands of men who must divulge them to the priest in the confessional if he demands them. They in turn can pass them on to the Vatican as Papal agents did in Elizabeth's times. Mr. Gladstone once claimed that State secrets, he believed had leaked out through the Confessional.

Will Britain never learn that Rome never changes her character although she does change her manner? She is a lamb in adversity, a fox when in equality, and a tiger when in the ascendancy. Are we to lose so cheaply what our forefathers so dearly won?

Explanation of the Diagrams and Illustrations.

No. I. shows how Rome has treated the Bible in Europe. In England, where Roman Catholics can purchase Bibles on every hand in spite of her, she prints Bibles, but colporteurs who travel the land from end to end seldom see one. Rome prints them, not to circulate amongst her people, but to refute the charge that she withholds the Bible. She had printed Bibles before the Reformation, but she did not circulate them. Outside St. Peter's, Rome, the stores are crammed with

Explanation of the Diagrams and Illustrations.

Crosses, Crucifixes, Images, Relics, Pictures of Saints, etc., but nowhere can a Bible be found !

No. II. illustrates the Jesuit conspiracy to mix and confuse the teaching of the Protestant Ministry.

No. III. shows the long line of great Reformers and Christian leaders who have faithfully applied the prophecies of Daniel and the Revelation to the Papal and Mohammedan apostacies. They refused to heed the Jesuit Futurist and Præterist counter interpretations. The faces are only figurative.

No. IV. illustrates the position of the Christian Ministry to-day. The Jesuits have succeeded in mixing them up so badly, that nearly the whole of them avoid the subject of prophecy entirely.

As for the Theological Professors, the Jesuits have drawn their fire away from the great Antichrist and enticed them to concentrate it on two mythical Antichrists of Jesuit creation.

In the Boer War the Boers placed riflemen, firing black powder, on the hill tops. At the foot of the hills they placed their sharpshooters firing smokeless powder. The British artillery furiously shelled the hilltops, thinking the enemy stronghold was where the smoke puffs were seen; It was long before the ruse was discovered. In the meantime thousands of rounds had been fired high over the heads of the sharpshooters concealed in the real stronghold.

So the Jesuits have enticed our Theological Professors, and the "Plymouth" Brethren, to fire high over the head of the great Antichrist, at their two mythical Antichrists ; one in the past—the Præterist—the other in the future—the Futurist Antichrist. Between these two Schools the whole Christian Ministry has been mixed up, and are practically sitting on the fence. **Few ministers now preach from Daniel or the Revelation.** The faces are only figurative.

No. V. shows the dates when the various Pagan Doctrines, Rites and Ceremonies, Heresies, Counterfeits and travesties of Divine Truth crept into the Christian Church. This diagram depicts the attitude of the

Explanation of the Diagrams and Illustrations.

various Schools of Thought toward the old revealed interpretations and the new Rationalist travesties.

No. VI. illustrates the disastrous effects of Eichhorn, the German's Rationalism and revived Jesuit Præterism on the Christian Ministry of the Nineteenth and Twentieth Centuries. It is remarkable that so many of these apostacies and anti-Christian movements rose within a few years of each other.

Eichhorn's and Maitland's attempts to change the interpretation of Prophecy were made in A.D. 1791 and 1826 respectively.

The **High Church Movement** to Romanize the Church of England in A.D. 1833.

Socialism in A.D. 1834-48 as the devil's counterfeit of the Social Reform Movement.

Politics and Socialism preached in pulpits, instead of the gospel, dates from about A.D. 1848.

After about 1848 the German Rationalist Professors began to flood the world with their invented interpretations of the Scriptures. These interpretations were adopted wholesale by the British and American Professors, with disastrous consequences to the young Ministry trained on such travesties. Rationalism has supplanted Revelation.

This is the age when everything must be "up-to-date." Musical Editors in their eagerness to change something in our Modern Hymn Books have discarded some of the glorious old tunes for modern up-to-date airs, and in many instances destroyed the soul of the hymn. Some old airs, because of their power, seem to have been inspired.

The same principles have been applied in interpreting the Scriptures. Men must invent some new interpretation of the Atonement of Christ, his Resurrection, Ascension, Second Coming, Judgment, Heaven, Hell and other great truths. And they have invented them, and the result is the awful confusion and unbelief to-day. The Holy Spirit never sent men in the Reformation age to teach one interpretation, and our modern teachers to teach another. Multitudes listened to the Reformers and their successors. The multitudes to-day on the other hand never go near the House of God because they do not believe the man of God is at all sure of his own message. This is the reason given to the author by men of all classes during twelve years wide travel, and it seems too terribly true. Men do love to hear a minister who has a message from the God of Heaven. AMEN.

Roman Catholic Christians and Jesuit Hypocrites.

The author believes and unhesitatingly acknowledges that many Roman Catholics are real children of God. They have believed on Christ in spite of all the mystic Pagan rites, ceremonies and doctrines under which the priesthood has buried the Truth. They are better than their creed. Millions of them are in Heaven to-day. Some, like Bernard of Clairvaux, who wrote that glorious hymn, *Jesus, Thou joy of Loving Hearts*, have been God's choicest spirits. But the Papal religious system which has "imprisoned the Truth in unrighteousness" is the Devil's travesty of Divine Truth. God does care whether men worship in a right, or in a wrong and forbidden way.

God's fiercest anger with old Israel was aroused because Israel would persist in worshipping in a wrong and forbidden way, *i.e.*, by setting up images and bowing down before them.

As regards the Roman priesthood the author does not believe that the hundreds of thousands of Bishops and priests in the Roman Church deliberately mislead and deceive their flocks. They are simply blind leaders of the blind. They have been trained from childhood to believe that the Pagan and Babylonian rites, ceremonies and doctrines of the Church of Rome are Christian in origin, and they believe it and teach it.

As for the Jesuits, they are in a different category altogether. Their writings on historical questions which affect the Church of Rome show that they are hypocrites of the blackest dye. Their accounts of the Armada, and the Massacre of St. Bartholomew, in the face of State Documents, demonstrate that their consciences are seared as with a hot iron. They are past feeling. As for the English Jesuit preachers, their favourite theme is not the Gospel of Christ, but the sexual sins of smart society. How they do love to preach about those sins!

Count Hoensbroech, a former Jesuit priest, in his book *Fourteen Years a Jesuit*, divulges many nasty secrets concerning the private lives of the English Jesuits in their communities and colleges. He almost mentions some English Jesuits by name. This book was only published about A.D. 1910, and may be consulted in the British Museum.

MIXING DOCTRINES.

Nearly all the travesties of Divine Truth which divide up the professing Church of Christ to-day have originated with the Jesuits. They publish theological works under assumed names, and propagate conflicting doctrines so persistently, that, in time, certain types of minds come to believe that their devilish traversies are really taught in the Holy Scriptures.

That the Jesuits act upon these principles is demonstrated by the instructions they sent from the Council of Trent as part of their plan to throttle the Reformation. The Council was Rome's reply to that great movement, 1545-1563 A.D.

The following instructions were sent in 1551 A.D. from the **Council of Trent** to the Jesuits of Paris through Casse, Archbishop of Benevento. Part of the **Instructions** were thus:—

"In case in strange countries ye be known by merchants or others trading or travelling thither, for to strengthen your designs the more for your intention, you are dispensed with to marry after their manner, and then ye safely may make answer that heretical marriage is no marriage.

"Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism; if Calvinism, then preach Lutheranism; if in England, then either of them, or John Huss's opinions, Anabaptism, or any that are contrary to the Holy See of St. Peter, by which your function will not be suspected, and yet you may still act on the interest of the Mother Church; there being, as the Council are agreed on, no better way to demolish that Church of heresy but by mixtures of doctrines, and by adding of ceremonies more than be at present permitted. Some of you who undertook to be of this sort of heretical episcopal society, bring it as near to the Mother Church as you can, for then the Lutheran party, the Calvinists, the Anabaptists, and other heretics will be averse thereto, and thereby make that Episcopal heresy odious to all these, and be a means to reduce all in time to the Mother Church."¹²

In 1568, Thomas Heath, a disguised Jesuit, whilst preaching in Rochester Cathedral, and carrying out these instructions, accidentally dropped a letter from the Spanish Jesuits in the pulpit, dated Madrid, October, 1568. On the authorities searching Heath's lodgings, the Pope's licence authorising him to disguise himself as a Protestant minister was discovered. In the Spanish letter Heath was advised: "These mixtures with your own will not a little puzzle the understandings of the auditors, but make yourself famous."¹³

¹² See *Fexes and Firebrands*, Robert Ware, 1682, British Museum Library.

¹³ See *Rome's Tactics*, pp. 6 and 12, by Dean Goode, late Dean of Ripon. London, Nisbet, 1893.

RIBERA INVENTING FUTURISM. AD. 1585.

"I think if we can make out that these prophecies shoot over the head of the Pope and the Church of Rome into times yet future, and if we can also make out that Antichrist is to be a Jew who will rebuild the Temple of Jerusalem and be received by the Jews as their Messiah, and if we will add some features not in the Scriptures, and omit some which are in, we can make many believe that Antichrist is yet to arise in the future." (See ELLIOTT'S *HORN* IV. Pages 480-483.)

"Splendid! I will help you to propagate it!"

"In time these interpretations should confuse their University Theological Professors!"

"This is splendid. It is so plausible!"

"Yes, if we are only dogmatic enough, many will think these statements are the actual teachings of the Scriptures, especially if we quote some Scripture and add something to it, or leave something out!"

JESUIT CONFERENCE. MIXING THE DOCTRINES. A. D. 1585-1603.

"If our brother Ribera will invent an interpretation applying the prophecies of Daniel and Revelation to an imaginary Antichrist, and his ten kingdoms we suggest are to arise in the future, and Alcasar another plausible system applying all these to ancient Pagan Rome, we will turn the application away from the Pope and the Church of Rome, and in time our two systems will mix and confuse all interpretations!" (See *ROME'S TACTICS*. By WM GOODE D.D. DEAN OF RIPON.)

"In time these interpretations should confuse their University Theological Professors!"

"This is splendid. It is so plausible!"

"Yes, if we are only dogmatic enough, many will think these statements are the actual teachings of the Scriptures, especially if we quote some Scripture and add something to it, or leave something out!"

ALCASAR^{II} INVENTING PRAETERISM. AD. 1603.

"I think if we can make these prophecies appear to stop altogether short of the Papacy and the Church of Rome, and can make them appear to have been fulfilled by the overthrow of the Jewish nation and Pagan Rome, we can together with Ribera's Futurist interpretation, kill the interpretation of the Reformers, and mix up the whole Protestant ministry, so that none will be sure which is the correct interpretation!"

"Yes, if we are only dogmatic enough, many will think these statements are the actual teachings of the Scriptures, especially if we quote some Scripture and add something to it, or leave something out!"



Designed by ALBERT CLOSE.
Drawn by D. NEWHOUSE.

The Roman Catholic "Truth" Society published in December, 1911, a striking example of the success of Jesuit strategy in mixing doctrines and confusing the XIXth Century Christian Ministry.

A Roman priest, Rev. G. S. Hitchcock, Doctor of Sacred Scripture, Rome, wrote a pamphlet entitled: *The Beast and the Little Horn*. In this book he attempted to show that the Reformation application of the prophecies concerning Antichrist and Babylon was now entirely out of date, and discredited by leading Protestant scholars, amongst whom he especially mentioned Prof. James Moffatt, D.D., Oxford; Prof. H. B. Swete, D.D., Cambridge; Prof. J. M. Neale, M.A., Cambridge; Prof. Milligan, D.D., Aberdeen; and Sir Wm. Ramsay, D.C.L., Luther, Knox, Tyndale, the translators of the Bible, etc., the Westminster Divines, and other Reformers were wrong, and the Jesuits and these Modern Professors are right! God forgive Modern Scholarship!

When University Professors are so mixed up, it need not surprise us that the rank and file of the Christian Ministry avoid the Books of Daniel and Revelation entirely.

III.

JESUITS TRYING IN VAIN TO DRAW THE FIRE.

RIBERA'S
IMAGINARY FUTURE
ANTI-CHRIST.

"I am Jesus Christ
Himself, hidden
under the veil
of the flesh."
PIUS X.

DAN. VIII.
8 20-26

"Hi! fire behind. Antichrist and
Babylon were in Pagan Rome."

"Hi! fire higher, he's not
Antichrist. Antichrist is
away beyond at Jerusalem"

ALCASAR'S JESUITS
1603. A.D.

RIBERA'S
JESUITS
1585. A.D.

"There is the Antichrist."

SIR J. W. DAWSON,
MCGILL UNIVERSITY

REV. XVIII

WYCLIFFE

TYNDALE

KNOT

LUTHER

CALVIN

ALCASAR'S
IMAGINARY
ANTI-CHRIST
IN
PAGAN ROME

SIR ISAAC
NEWTON

REV. ALEX.
HISLORD.D.D.

REV. DR KEITH

REV. ALBERT
BARNES

PHILADELPHIA

REV. MATTHEW
HENRY

REV. A. J.
GORDON, D.D.
BOSTON

REV. J. WHIE, LL.D.

PROF. R. S.
CANDISH, D.Q.
EDINBURGH

REV. ALEXANDER
ROBERTSON, D.D.
VENICE

REV. C. H.
SPURGEON

REV. B.
ELLIOT, M.A.

BISHOP CHR.
WORDSWORTH,
D.D.

PROF. BIRKS
CAMBRIDGE

REV. H. GRANTAN
GUINNESS, D.D.

REV. T. A.
REVELL,
INTERPRETATION

DAN. VIII.
ITNESS II.
REV. XVII
REV. XVIII

Designed by ALBERT CLOSE. Drawn by D. NEWHOUSE.

POISONING THE RIVER OF TRUTH AND LIFE.



XIXTH AND XXTH CENTURY APOSTACY.

VI.

CHANGING THE INTERPRETATION OF PROPHECY

Eichhorn revives and republishes the Jesuit Alcasars' Praeterism A.D. 1791

CHANGING THE INTERPRETATION OF PROPHECY

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DRIVEN ABOUT BY EVERY WIND OF DOCTRINE.



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FUTURISM. CHANGING THE INTERPRETATION OF PROPHECY A.D. 1826



FUTURISM 1826 AD.

OXFORD MOVEMENT TO THE CHURCH OF ENGLAND. A.D. 1833.

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ROMAN RITUAL

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ANGLO-GERMAN-AMERICAN INVENTED THOUGHT

INTERPRETATIONS

SECRET ROMAN CATHOLICS AND HIGH CHURCHMEN MIXING THE DOCTRINES OF THE CHURCH OF ENGLAND SINCE 1833 A.D.

The end justifies the means!

MASS

MANNING

NEWMAN

MISSA

Gentlemen, when you were ordained, you vowed to teach the doctrines of the Holy Scriptures as interpreted in the Prayer Book, the Thirty Nine Articles, and in the Forty Homilies of The Church of England. These Roman doctrines, rites, and vestments, are repudiated by the Church of England. Are your oaths and vows like Germany's treaties, only 'scraps of paper' to be broken or honoured as seems expedient? Where does your Christianity come in? You really seem like Bunyan's 'MR FACING BOTH WAYS'!"

Union Review, July 1867

"We are one with Roman Catholics in faith, and we have a common foe to fight. We give our people the fact—the real doctrine of the Mass first, the name will come of itself by-and-bye!"

Church Review, Feb. 13th 1864.

"The thing which English Catholics have in hand at present, and are likely to have in hand as their principal work for at least one generation to come, is the restoration of the Mass, and its establishment in its seat of honour, as the sun and centre of Christian worship."

Church Review, Feb. 13th 1864.

"UP-TO-DATE" XXTH CENTURY YOUNG MINISTRY, EVER READY TO HEAR AND PREACH 'SOME NEW THING' DRIVEN ABOUT BY EVERY WIND OF DOCTRINE.

Church Review, Feb. 13th 1864.

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SANKEYS STYLINGS

"SAILING UNDER CHURCH OF ENGLAND COLOURS"

MARSHFIELD

HIGH CHURCH RITUALISTS GOING TO ROME

To Rome

GERMAN RATIONALISM

DAY

MOSSES

ESCHATOLOGY

"How you stimulate my intellect!"

MANUFACTURED PROFESSIONAL MINISTERS WHO ARE NEVER SURE OF ANYTHING. (See Matt. viii. 22, 23)

(Designed by ALBERT CLOSE. Drawn by D. NEWHOUSE.)

THE ROMEWARD MOVEMENT.

1888. The High Church party having gained the ascendancy in the Church of England, placed a Roman Catholic Reredos in St. Paul's Cathedral. Dedicated by the Bishop of London, January 29th. This idolatrous Reredos has a Roman Catholic figure of Christ crucified on the Cross, with the Roman Catholic inscription over His head, "INRI." Beneath the figure is a Roman Catholic stone altar with cross and candles, such as were cast out as abominations at the Reformation. It cost over £37,000. That the High Church party mean these abominations to be used as TEACHING AGENCIES, and not as mere architectural ornaments, is clearly demonstrated by the following quotations from their own journals. The High Churchmen openly boast:

"That the thing which English Catholics have in hand at present, and are likely to have in hand as their principal works for at least one generation to come, is the restoration of the Altar, the re-establishment of the Mass in its seat of honour, as the Sun and centre of Christian worship."—*Church Review*, Feb. 29th, 1884.

"We are one with Roman Catholics in Faith and we have a common foe to fight. We give our people the fact,—the real doctrine of the Mass, first, the name will come of itself by-and-by."—*Union Review*, July, 1867. Stone altars are illegal in the Church of England. The Reformation swept them away, and the Canons of the Church of England provide that the Table shall be a moveable Table of wood.

The High Churchmen, and disguised Roman Catholics in the Church of England, care nothing for their oaths and vows to follow the lawful ritual of the Church of England. They mean to celebrate Mass and restore Roman Catholic worship in St. Paul's as soon as they feel they dare do so openly. The Reredos, the Altar, the Roman Catholic figure of Christ on the Cross, the Candles, etc., are all ready. They are only waiting their time. Multitudes visit St. Paul's and never notice this idolatrous erection.

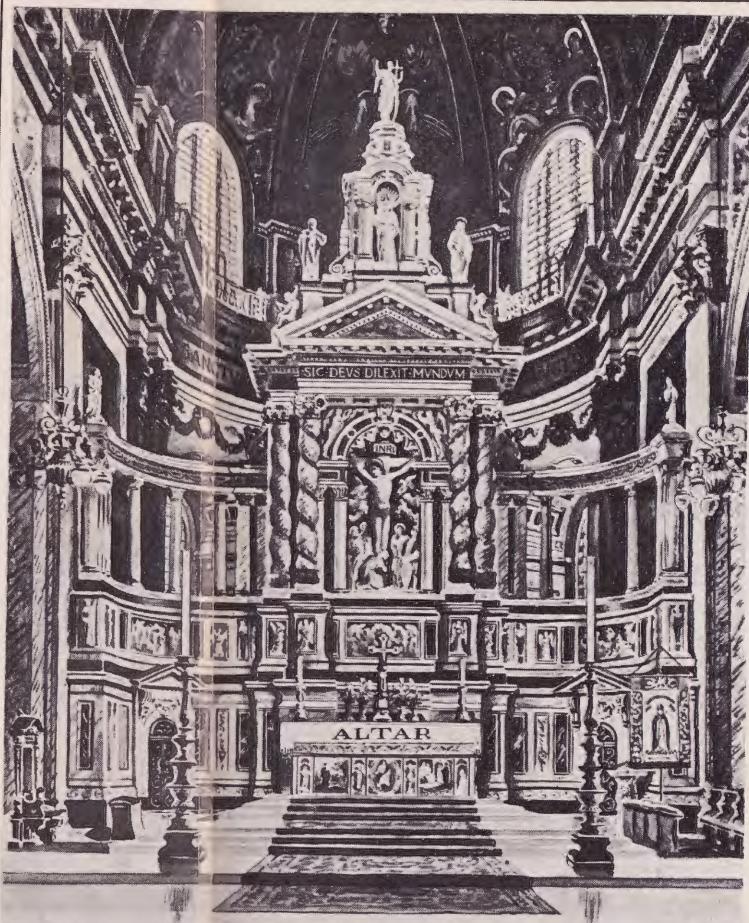
The Duke of Newcastle, (of a Roman Catholic family) presented the gold Cross for the Altar!

Since 1833 over 600 High Church vicars and curates have joined the Church of Rome. Over 9,000 vicars and curates are to-day teaching Roman Catholic doctrines or practising Roman Catholic rites and ceremonies in the Church of England! Where will it all end?

The Jesuits and Ultramontanists on the Continent of Europe have given public expression to their unfeigned satisfaction at the bold stride Romeward made recently in the so-called "restoration" of both St. Paul's and Westminster Abbey.

Thus, the Ultramontane Paris *Univers* (April 8th, 1889), according to the correspondent of the *Daily News* (April 9th, 1889), observed with evident gratification that:—

"The recent alterations in the interior of St. Paul's Cathedral are a sign of the return of England to Roman Catholicism. It describes the Reredos as a magnificent and impressive monument, and says:—'One of the doors of Westminster Abbey has recently been restored, and above this door has been placed Our Lady with the Divine Child. All this appears incredible, and yet we see it with our eyes. From the worship of the Holy Virgin to the worship of the saints there is but a step, and this step once made, the Protestant ritual will more easily be drawn into conformity with that of Catholicism. Nothing will then remain but to come back to Rome.'



Roman Catholic Reredos or Altar piece placed in St. Paul's Cathedral, London, by the High Church Party in A.D. 1888. Note the Roman Catholic figure of Christ on the Cross, the Roman Catholic inscription INRI, also the Altar Candles and Cross. A screen is erected in front of the whole, just as in a Roman Catholic Cathedral.

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With an Introduction by the Rev. Alexander Robertson, D.D., Venice

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The Jesuits, in their forced review in *The Month*, craftily altered the title of the book, and concealed both the Publishers' and the Author's names, so that no Roman Catholics would be able to procure and read the book for themselves.

The Sec. of the English Roman Catholic "Truth" Society, in his review in *Catholic Book Notes*, gave the wrong chapter in Revelation, and deliberately threw dust in the eyes of his Roman Catholic readers.

SOME OPINIONS.

The following are a few Press and other opinions of—

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